WORLD CALL

The New Era in Church Architecture

Alone He Built It
—a story

Things to Remember When Building a Church

The Glory of God's House

Straws in the Missionary Wind

August 1931

15 Cents

The Record of Church Erection

From the Beginning

Total amount in funds October 1, 1888		$ 10,662.00
Total amount in funds June 30, 1931		2,820,459.78
Total amount returned on loans from beginning	$5,250,850.34	
Total amount of interest received from beginning	1,874,480.83	
Total amount received on loans and interest		7,125,331.17
Number of loans made to help build churches		2725
Total amount of money loaned from beginning		8,041,537.00
Estimated value of properties created by aid of loans		24,124,611.00
Number of loans that have been paid in full		2279
Number of loans outstanding		446

For the Past Year

JULY 1, 1930—JUNE 30, 1931

Amount in funds of Board of Church Extension and Department of Church Erection July 1, 1930		$ 2,766,943.14
Amount in these funds June 30, 1931		2,820,459.78
Increase for the year		53,516.64
Amount returned on principal	$ 233,736.47	
Amount paid on interest	124,988.30	
Total received on principal and interest		358,724.77
Average principal and interest collections per month		29,893.00
Number of churches paying off loans in full		28
Number of churches receiving loans		33
Amount of loans closed		262,400.00
Average loan		7,950.00
Value of properties created (Estimated)		787,200.00
Thirty-one churches promised loans totaling		219,650.00

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIII *AUGUST, 1931* *Number 8*

CONTENTS

IF YOU WERE ON THE EXECUTIVE COMMITTEE - - - - - 3
AS A NEWCOMER SEES IT *by I. J. Cahill* - - - - - - 4
THE NEW ERA IN CHURCH ARCHITECTURE *by W. F. Rothenburger* - - - - - - - - - - - - - - - - - - 5
THINGS TO REMEMBER WHEN BUILDING A CHURCH *by J. Mitchell Hoye* - - - - - - - - - - - - - - - - 8
HOW WE ARE DOING IT *by Ephraim Lowe* - - - - - - 10
"WE WANT TO BORROW—" *by John H. Booth* - - - - - 11
RECENT BUILDINGS AIDED BY LOANS - - - - - - - - 13
THE GLORY OF GOD'S HOUSE *by Edgar DeWitt Jones* - - 14
ALONE HE BUILT IT *by Laura Miller* - - - - - - - 16
STRAWS IN THE MISSIONARY WIND *by E. K. Higdon* - - 19
WICHITA WELCOMES YOU! *by J. Allan Watson* - - - - - 21
I WILL PLANT IN THE WILDERNESS *by George E. Miller* - 23
LISTENING IN ON THE WORLD *by James A. Crain* - - - 24
PENSION FUND ENTERS NEW ERA *by A. E. Cory* - - - - 25
A CHRONICLE OF COLEGIO INGLES (MEXICO) *by Etta Nunn* 26
WHERE CHINA TAKES CARE OF HER OWN *by Adaline Bucher* 27
SCHOOL A BOON TO MISSIONARIES (INDIA) *by Vida Elliott* 28
SLAVES TO SUPERSTITION (INDIA) *by Esther Gale Potee* - 28
THE PRICE OF A BRIDE IN AFRICA *by Ruth Musgrave* - - 29
CHAPEL AT THE CONGO CHRISTIAN INSTITUTE (AFRICA) *by Herbert Smith* - - - - - - - - - - - - - - - - 29
WORK AMONG CHINESE BY CHINESE *by Stella Tremaine* - 30
CONTRASTING PRACTICAL CHRISTIANITY WITH IMPRACTICAL HINDUISM (INDIA) *by Minnie N. Harnar* - - - - - - 30
FACILITIES FOR TEXAS ORPHANS *by Grant K. Lewis* - - 30
"HE YET SPEAKETH" - - - - - - - - - - - - - - 31
"MUSIC HATH CHARMS" - - - - - - - - - - - - - 31
BOARD OF EDUCATION NOTES - - - - - - - - - - - 32
STATION UCMS BROADCASTING - - - - - - - - - - - 35
MISSIONARY SOCIETY PROGRAMS - - - - - - - - - - 36
DEVOTIONAL STUDY *by Lela E. Taylor* - - - - - - - 38
CAMP FIRE GIRLS (MEXICO) *by Mrs. Paul C. Kepple* - - 38
ECHOES FROM EVERYWHERE - - - - - - - - - - - 39
WHAT, WHERE, WHEN AND HOW - - - - - - - - - - 43
ADULT-YOUNG PEOPLE'S WORSHIP PROGRAM - - - - - - 44
MISSIONARY ILLUSTRATIONS OF UNIFORM SUNDAY SCHOOL LESSONS - 44
SPEAKING OF WEDDINGS (INDIA) *by Ann Mullin* - - - - 46
RAILROAD RATES TO WICHITA - - - - - - - - - - - 46
RECEIPTS - - - - - - - - - - - - - - - - - - - 47
MISSIONARY REGISTER - - - - - - - - - - - - - - 47
PANTHERS AND BABIES - - - - - - - - - - - - - - 47

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The First Page

OUR cover picture is the north aisle in the Central-Woodward Christian Church, Detroit, more views of which are shown on pages 14, 15. It was selected for the peculiar symbolism it affords of the new era of church architecture upon which Disciples of Christ are entering—dignified in line, solid in construction, simple in treatment and worshipful in atmosphere.

WE MAKE no apology for emphasizing in this issue the importance of beautiful houses of worship. We like them. We have a weakness for inspiring architecture, and when it is used to exalt our God it is fulfilling its loftiest purpose. Today there is no more justification for a church building that is illegally ugly than for a Christianity that is piously joyless. We hail the new era of church architecture!

Yet, curiously enough, one of the most valuable things about handsome churches is the lesson they hold for us, yea, the warning they send stealing over us. We cannot look upon these costly structures that have been reared to the skies without toying in our memory with the story of the flute in the temple at Jerusalem. It was an old flute, fashioned out of reeds, having come down, it was said, from the days of Moses. "The sound of the flute was sweet and beautiful, ravishing the souls of the worshipers. But one day the priests at the sanctuary decided to decorate the flute, and they covered it with gold. The flute was never the same again. Its sweet, clear, cool tones were now harsh, metallic and jarring. Gold had coarsened its melody."

Watch out, my Gothic enthusiast, lest your pointed arches lead you away from the tremulous worshipers in the pews. The building is not an end in itself. In the long years of history, other men, too, have been preoccupied with things that crumbled and decayed while overlooking those which changed the course of the world.

People today are spiritually bewildered and hungry. It will take more than impressive piles of brick and stone to reassure them that God is in his heaven and that all is right—or will come right—in his world.

ONCE in a blue moon we run across a short piece of fiction that has peculiar sticking qualities. Its melody haunts us like an old song. We felt that way about "Alone He Built It" (page 16) when it first met our eye in the *Woman's Home Companion* about a year ago. Then and there we resolved to pass it on to our own readers, its owners consenting, and quite logically it now finds its way into this Church Erection Number. Far more than the story of the building of a church, it carries a hint of the heroic days when the great prairie lands of the West were opened, in such regions where Disciples of Christ will gather in October for their International Convention in Wichita, Kansas. Needless to say we are grateful to the *Woman's Home Companion* for the privilege of reprinting the story.

SPEAKING of the convention, do you realize it's just around the corner? August—September—and the first week in October will see us sitting in conventional formation, laughing in spite of ourselves at Graham Frank's good-humored thrusts. With the program committee rushing hither and yon in search of "new" speakers—yes, really—and the publicity committee sitting in solemn conference on the question of whether a covered wagon or a sunflower should be used to symbolize the convention (incidentally, we hear the Kansas people turned thumbs down on the covered wagon idea, so bang! goes our romance—for who, Agnes, can find it in a sunflower?) and the transportation committee biting the end of its pencil as it tries to estimate how many thousands of us will travel on the trains and how many will come rolling in over the broad highways in Packards and Fords or even in covered wagons (romance will not be downed!)—well, in the midst of all of this bustling activity it does not take half an eye to see that something is going to happen. We are happy to introduce the great city of Wichita, our hostess city, to our family in this issue. It is a thriving, lively place and is extending a royal welcome to our people this fall.

MORE flowers for the living are reaching us each day. The following bouquet from Mrs. C. N. Williams in Washington, D. C., we modestly pass on:

> WORLD CALL gets better all the time. I used to skip about but now I read it as I would any good book. I just begin at the first page, marking where I leave off, and read straight through to the last, for fear I might miss something. And I know if I did not read every page and every single article in it, I would indeed miss something. When I read of the great things being done and the greater need for things to be done, I got so full of enthusiasm for missions I can hardly hold myself.

And Mrs. R. L. Miller of Waynesboro, Georgia, says in a recent letter:

> I just can't resist writing you even though the thermometer is 100 degrees, to tell you how fine your Social Welfare Number is. On Wednesday of next week the Waynesboro Union of W. C. T. U. and the Miller Union will hold a joint meeting, using four articles from your Social Welfare Number on the program. They are just the kind of things we want to get before our people. The kingdom is surely coming!

WORLD CALL

VOLUME XIII AUGUST, 1931 NUMBER 8

If You Were a Member of the Executive Committee

FOR almost a year now, in fact, ever since the meeting of a group of friends of our missionary work on September 9 of last year at the Missions Building, a consistent effort has been made to bring the brotherhood to a realization of the serious financial condition of the United Christian Missionary Society. Repeatedly the situation has been laid before our churches. *The receipts for the year must balance with the cost of the work!* Unless this happened, some readjustments in the work would undoubtedly be necessary for the *deficit must not be increased.* Over and over it was explained that it was not enough that we give as much as was given last year. That amount must be increased by the $136,000 which the receipts lacked the previous year to meet the budget.

Surely reasonable men and women, loyal and devoted through the years to the work which their fathers entrusted to their keeping understood this problem. Surely they were not indifferent. The heart of our brotherhood is warm and tender and no appeal to meet a vital emergency has yet failed to gain a response from our people.

Yet when the books in the treasurer's office closed at the end of the fiscal year, June 30, the receipts had not balanced with the cost of the year's work. On page 47 will be seen the statement of receipts for the year from all sources. The cost of the year's work is around $1,636,000. The receipts which can be applied on the budget to meet that cost were $1,488,033.30.

These are the facts that will face the Executive Committee of the United Society when it meets on July 21. Around a long table in the Missions Building in Indianapolis twenty grave men and women will ponder on this verdict of the brotherhood, which, however it might be interpreted, can mean but one thing—a serious and immediate readjustment in the work.

Undoubtedly the economic condition of the country enters into the picture. Church after church reports an alarming per cent of members out of work or facing acute financial problems. Local budgets have been cut and preachers' salaries reduced. Yet scores of loyal ministers and other local leaders have battled through the storm of their own financial difficulties to help steady the work around the world which is so dear to their hearts. Heroically they have stood by and it is to them that the brotherhood owes in large measure whatever stability its missionary work has in this year of economic turmoil. Indeed, in view of the total situation, a decline in missionary giving is not altogether surprising. Perhaps we should have expected it; perhaps it is the normal thing. Perhaps our hopes were too high and our dreams too large. Perhaps we were too visionary and expected to "create out of three sounds, not a fourth sound but a star."

At any rate, hard facts face us now. On the following page I. J. Cahill, the first vice-president of the United Society, muses on what might happen if the Society should be faced with just such a situation as actually confronts it now. What would you do if you were a member of the Executive Committee and were called upon to make such decisions?

As a Newcomer Sees It

A Discerning Leader Muses On a Possibility That Has Since Become An Actual Situation (See page 3)

By I. J. CAHILL

TOMORROW is June 30. The books close at midnight. The closing of the books seals the verdict of a great brotherhood as to the fate of a work which we have inaugurated of preaching, teaching and mercy around the world. What will the verdict be? Will the books balance?

These words are written speeding over the western plains, halfway across the continent, temperature 104 degrees. But the physical unease is slight. The really disturbing thing is the possibility of irreparable loss in kingdom values if by any chance our great brotherhood shall prove to have made inadequate sacrifice to sustain the work.

There are 767 children in our six homes for children in America. There are possibly 400 orphans in other lands under our care. No possibility of a life of ease opens to any of these, but we have begun to provide for those in America wholesome, plain food, modest clothing, a chance for a high school education, an opportunity for the fellowship of a Christian church until they come of age. Little enough equipment with which to face life on their own. Will even this be denied to some?

For those in non-Christian lands we have undertaken the same beneficence, with food and clothing reduced to the lowest terms, education rudimentary but to them valuable beyond computation and full religious training and influence which we hoped would send them into life able to demonstrate the power of the gospel.

Then there are schools. Fifteen thousand students of ten nations are in these schools. We have given them a glimpse of the promised land of the trained mind, with the milk and honey of joy in service flowing there.

There is danger that the verdict may condemn some of these to return to the outer darkness of ignorance and thwarted hopes. If some are condemned by the brotherhood to suffer loss, we at headquarters will be compelled to decide where the condemnation shall fall and to pronounce sentence on the condemned. Compared to this, the discomfort of 104 degrees on the Nebraska plains is slight.

Among these young people are 2,242 in China. Who can measure the value of these lives in training for Christian leadership in a land where one-fourth of the people of the entire world are in a struggle which will determine the fate of the nation for a thousand years?

Others are in Japan, the Philippines, India, leavening the Orient with Christian ideals which will return to bless the West in multiplied measure.

In Latin-America, too, we have opened the door of light to youth who will build nations whose course will do much to determine the kind of world our children's children will live in.

And in our own land are Indians from whom our fathers took their lands. There are Negroes whom our fathers deprived of their liberty. There are newcomers from Europe, others from Mexico and Japan. To these we have tried to make America a land of Christian opportunity.

There are the mountain people. They are the pure early-settler type of American which gave the republic its start. From this group have come already great leaders. Ministers, educators, missionaries are among them.

Where shall the axe fall in this group, if fall it must?

One hundred and ten mission churches in the homeland, eager for a chance to live and serve, look anxiously for the message of the balance sheet, June 30. The faithful in these congregations have invested more than a million dollars in the faith that the brotherhood would see them through to assured permanence. Hundreds of other congregations look for a better day in the Society finances in the hope of loans to finance building projects before opportunity flees away.

Guests in our homes for the aged are past the time in life when they can be thrown on their own resources. Be it known that these homes have given sunset comfort to some from families of our foremost early leaders. It is unthinkable that we should betray them.

Heretofore, nearly 5,000 select young people have had intensive training each year for service in conferences arranged especially for them. Other thousands are reached in leadership training schools and helped to a vision of a more glorious church tomorrow.

Through study of missions, thousands of mothers in busy homes have had their lives lifted above drab drudgery into the idealism they longed for. Strong men of affairs have in like manner been rescued from the sordidness of strife for things by informed participation in the world service of our brotherhood.

"June 30—Balanced" has meant more than a bit of smug satisfaction of a bookkeeper over a neat piece of work. Good workmanship is always a thing of honor. But this is a question of life and death to spiritual values; the seizing or losing of opportunity. The kingdom itself is involved.

It has meant more than anguish of heart of workers in the office who bear responsibility for the varied ministries of the brotherhood committed to the Society; more than strenuous days and sleepless nights in the field. It means opportunity to thousands of youth; comfort to aged saints; hope to pioneering young churches; help to all our churches and pastors in their programs.

For there is no church but has placed within its reach inspiration, programs, helps to enrich its own life and work. More than all, it means release of multiplied power to every burdened missionary we have in the world.

June 30 will reveal things present and things to come. Present attainments and future direction.

In any event, one way is open before us. We shall have a deficit, no doubt—a large deficit. And we shall have a large opportunity.

One vital need there is in our brotherhood. We need a group in every church in the land who shall take into its daily reckoning the whole kingdom enterprise; who shall make it a major item in the family planning to provide a large contribution for Christian expansion.

Ten per cent of the families in any church ought to be ready for such devotion; 20 per cent in many churches; 50 per cent in a few. And with such an enlistment we can reveal the power of the simple gospel which shall cause resounding joy in all the earth.

Ten per cent; 20 per cent; *should I have said 50 per cent right now in all the churches* of the brotherhood?

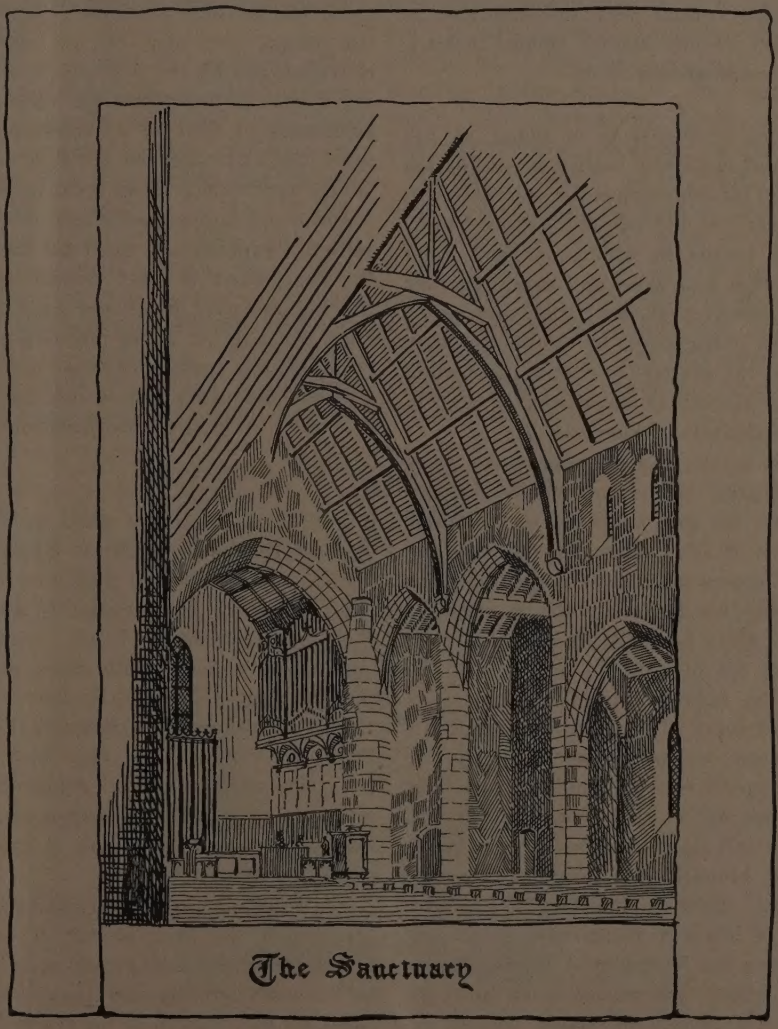
The New Era in Church Architecture

By W. F. ROTHENBURGER

TEMPLES have ever been the natural expression of religion. Architecture has reached its most exalted state in this field. Balzac was true to history when he said that "the events of human existence, whether public or private, are so closely allied to architecture that the majority of observers can construct nations and individuals in their habits and ways of life from the remains of public monuments or relics of a home." The history of the Egypt of the Pharaohs has been rewritten from the ruins of the temples and the tombs of its ancient kings. The ruins of Baalbek tell the story of an ancient Syria and the Pantelic pile which composed the Parthenon on the Acropolis in Athens speaks eloquently of the glory of Greece in the days of Phidias.

It would be equally true to say that many of the ideals of a religious body can be sketched from the kind of buildings in which it carries on. Perhaps it was inevitable that the first century of our own history as a people paid little attention to architecture. During those early years our pioneer predecessors were hard pressed to provide even *a* building, leaving scant opportunity to be greatly concerned about the *kind* of buildings in which their young congregations could be housed. Then came the time of building missionary organizations. Parallel with these enterprises they were engaged in the founding of colleges and the launching of religious literature —all of which seems to have left little time or means for architectural consideration.

But we are entering upon a new era. Already we have to our credit a score of buildings which, in point of both beauty and efficiency, would do honor to any people. Perhaps a still greater testimony is to be seen in the fact that when we closed our first century of history the average loan granted by our Church Extension Fund was less than $1,200 while now it is more than $12,000. Then the average cost of the churches aided in building was less than $4,000; now it is almost $40,000. It is strikingly significant that this tangible encouragement has helped more than 2,600 churches to bring into being church property valued in excess of $23,000,000.



Architect's drawing of the worship room of the proposed new Central Christian Church, Wichita, Kansas

This new era is forced upon us both by our own progress and by the progress of the world in which we live. In the years of our youth as a

people we thought in youthful architectural terms. Today we are under the compulsion of a maturing taste for beauty as well as efficiency. Then we were almost exclusively a rural people where building requirements were less exacting. Now we are also an urban folk confronted by a rapidly changing skyline in the rising of both commercial and religious edifices. Then we were a people with limited means when every congregation was thrown wholly on its own resources. Now we represent a good cross section of the nation's wealth and besides, we have a Church Extension Fund of almost three millions of dollars to be loaned to needy churches at a lower rate of interest than could be secured at banks Then they talked in terms of "the little red schoolhouse"; now our children often receive their education in the most efficient and the most beautiful buildings in the community.

Indeed, whether we would or no, the whole gamut of modern experience is rapidly pushing us out into a new era of architectural appreciation.

But wholly apart from these external considerations there are fundamental reasons why the architecture of the second century of our history should make a more beautiful and commanding story.

IN THE first place a church is in honor of the God of nature and certainly beauty is one of his dominant attributes. He who makes the colorful rose, shapes the symmetrical tree and paints the arched rainbow across the skies cannot be wholly satisfied when his children throw brick and wood and stone together in unshapely masses, however efficiently they may serve. The Romanesque arch is suggested by the vaulted sky, the round pillar by the stately tree and the Gothic arch by the myriads of pointed leaves that flutter in the breeze or by the attitude of hands in prayer.

Furthermore, it is in the church where man gives expression to the greatest truths and emotions in all his experiences. Here his soul is stirred to its depths by the great verities of life which move him to repentance. Here he makes a public confession of his faith in God and resolves to follow the example of his son, the Christ. Here he seals his covenant relationship through the act of baptism and sits at the Lord's Table with his fellow-disciples in memory of the sacrificial life and death of the Master. From this place he goes into the workaday world under the spell of that heroic spirit which alone can save him to the highest purposes for which he was created. To this place he returns and stands beside the companion of his life pledging himself to forever hold sacred the marriage relations. Here he dedicates his children to the highest type of life and shares with others the happy task of bringing the Kingdom of God on earth. Surely this shrine where two worlds meet and are blended in a beautiful mosaic of man's richest experiences ought to be lifted above the commonplace and made to be the most stately and beautiful of all the edifices with which he has to do. If, as Ruskin put it, "Architecture is the act which so disposes and adorns the edifice raised by man for whatever uses, that the sight of it contributes to his mental health, power and pleasure," then surely church architecture falls far short of its high purpose unless it at once contributes to man's spiritual health and inspires him with religious pleasure.

For these reasons, man should put the marks of the Eternal upon the house in which he worships. It should be so constructed as to be easily distinguishable from a public school, a manufacturing establishment, a house of commerce or even a modern skyscraper. It must have the atmosphere of God about it. As one stands within its walls with this conception, he demands, through arch, outline, color and symbol, to be moved to say, "God is in his holy temple, let all the earth keep silence before him."

In the next place, if we are to avoid a chasm between the gymnasium, the dining room and the classroom on the one hand and the communion table on the other, the new era of architecture must be characterized by the supremacy of the sanctuary. If the church is to impress the community with the consciousness of God in a naturalistic age, it must do more than provide the social and altruistic program which our modern times seem to have forced upon us.

Basic and indispensable as is our modern program of religious education, it must not be allowed to supplant the hour which is built around the communion table, the highest peak in all our expression on the Lord's Day. That in not a few building enterprises the classroom, dining room and social room are provided first and the sanctuary last is not due to forced economy so much as to the subordination of worship in our thinking.

BUT you ask, How shall so democratic a people as Disciples of Christ attain to these ideals of beauty and worship in their new era of architecture? The answer is, By persistently keeping before us all the higher, spiritual ideals. Some citizens in our American commonwealth have mistakenly conceived the notion that he alone is democratic who slaughters the English language and wears ill-fitting clothes. But democracy is an ideal and may also be personified in a life of culture and refinement. Likewise some citizens in the spiritual commonwealth have mistakenly conceived religion as being at ease only in the most uncomely environment.

First of all, in our traditional love for the autonomy of the local church it ought to be remembered that the local group sustains a close relation to all other groups and that every congregation by the kind of program it fosters and the kind of building it erects thereby helps to put a stamp on the en-

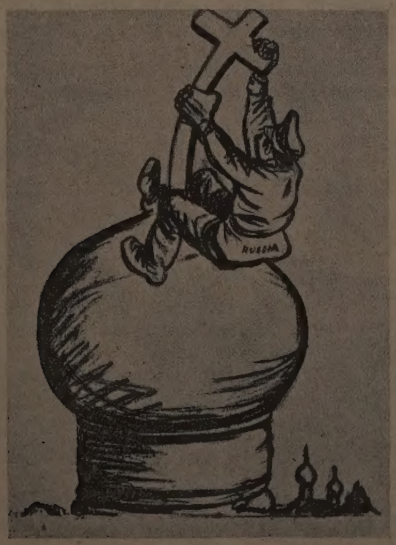
tire brotherhood. If "architecture is the concrete presentment in space of the soul of a people," then every congregation, in spite of its autonomy, owes a moral obligation to the larger body of which it is a vital part.

Again, churches which contemplate a new structure need to be reminded that location and setting are basic elements in a building if it is to lend stability and influence to the congregation. Who that has seen the entrancing Temple of Nikko in Japan will not contend that much of its unusual charm lies in the spacious terraces and the majestic cryptomeria trees that surround it? Our own cathedral in Washington is greatly enchanced in beauty and stateliness by its exquisite setting on Thomas Circle. On the other hand, how many a church building, otherwise worthy, has been reduced to a second- or third-rate place because of its mislocation on a side street and its lack of marginal space? To be sure, not all can afford a boulevard or a Thomas Circle, but why should not every new building erected among us in the future be given a chance to serve at its maximum by having a worthy setting?

The brotherhood will soon have in its church erection department the handsome sum of three million dollars. This money is sacredly dedicated to the task of stimulating young churches in their building enterprises. To the end that these funds may be invested to the best advantage and in the hope of lifting the ideals of the churches to a higher plane of worship and service, the church erection department has established a Bureau of Architecture. Through this agency, all churches desiring direction and advice, in planning their new buildings, may use the bureau at a minimum cost. While the department does not condition its loans upon the employment of this bureau, it cannot too strongly urge upon churches the deep feeling that it has no right to use the brotherhood's money without being made aware of the kind of structure the loan will aid in building. As to location, it would not be amiss if in selecting a site churches would advise with their state boards or, in cities, with the city missionary organization in order that the finest Christian statesmanship may prevail. The department of church erection is not unmindful that churches which apply for loans are essentially limited in resources and feel the need of rigid economy. However, it would remind such congregations that a building need not be extravagant to be beautiful; that whether it is large or small it is false economy to violate the essential elements of churchliness. It cannot be too persistently urged that "if a church it wisely built it is *seldom* too expensive. But if it is unwisely built, it is *always* too expensive."

Thus to stand on the threshold of our new era in architectural appreciation and accomplishment is as thrilling as it is challenging. It inspires us with a new sense of our dignity as a people. In this new era, we will express ourselves none the less in evangelistic and missionary passion but we will add stability to the fruits of our labors in the efficient beauty and commanding stateliness of our architecture. In the words of Ruskin therefore:

"When we build, let us think that we build forever. Let it not be for present delight nor for present use alone; let it be such work as our descendants will thank us for and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them; and that men will say as they look upon the labor and the wrought substance of them, 'See! this our fathers did for us.'"



An old struggle going on

Pulitzer prize-winning cartoon by Edmund Duffy in the Baltimore Sun

Things to Remember When Building a Church

By J. MITCHELL HOYE

THE tenth commandment of musketry is, "Call your shot." From the soldier and the sportsman let us learn this lesson which is equally applicable to any other endeavor of life.

No church can pass through a large building program without learning some very valuable lessons, especially when we have honestly tried to do our very best and to build a worthy house for God and for his people. We are grateful to WORLD CALL for this chance to "call our shot" and we feel that the lessons we have learned will be helpful to other churches as they come to build.

At the very beginning, let us remember that any great work for God requires time and prayer. The ten or fifteen years of careful study and deep prayer that preceded our building enterprise enabled us to make it a rich spiritual experience for our membership. It prevented those misunderstandings that often arise within a church and it enabled us to build a house that is at once beautiful, practical and worshipful.

When we came to the actual planning of our building the wisest and best thing we did was to avail ourselves of the services of our department of church erection of the United Christian Missionary Society for both financial and architectural assistance. The men of this department have given their lives to the cause of wise and sane church building and their study, plus their experience, gives them a mastery of the principles and technique of building such as no local church committee could hope to have. We have saved thousands of dollars and at the same time we have achieved a far better building than we dared hope for at first.

Let us consider it from the architectural side first. We wanted to build a house that would inspire us to worship, but our ideas of how to achieve this purpose in wood and stone were amateurish and crude. Neither did we receive much help from our local architects and contractors. These were good men, but they had not studied the principles and technique of church worship, and hence they were at a loss to express the highest and finest worship in the building we were erecting for God. They were not well posted on the modern program of religious education and of social service and therefore could not give us the maximum of utility.

We turned to our advisory architect, A. F. Wickes, for assistance. He paid us a visit, saw our lot, noted that it was well located and took its dimensions. (God forbid that the Disciples should build any more churches on a back street next to the railroad!) After learning the size of our membership and the nature of our community, Mr. Wickes began to open our eyes to the possibilities within reach of our financial ability. Patiently, and over a considerable period of time, he taught us what it meant to build a house of worship that should never be mistaken for a courthouse, a library or a concert hall—a house that would always direct the mind and the heart to God, whether you viewed it from outside or whether you were within.

Local architects took his suggestive drawings and rearranged them in a way that was strangely reminiscent of the outworn and nondescript Akron type of building. They did so at our suggestion, for we did not part with our cruder ideas easily or blindly accept the new. Mr. Wickes' letter in answer to this revision of his drawings is one that I should always like to keep as one of the best and most effective letters I have seen. I quote one paragraph:

"I have done a little figuring because I noted from your letter that some of the committee were contending for a larger seating capacity and that it was impossible to take care of the capacity required according to my plan. The exact facts

"We have tried to erect a building that will look right in our town and in our natural environment." The Woodstock, Virginia, church nearing completion

of the case are that you have built a larger building to care for a lesser number in the Bible school and not a single one more for worship, and what seating capacity you have for the worship room is arranged in the most undesirable way. Worse than that, your committee has wrecked the picture internally and externally!"

He then proceeded to give us the facts in square feet and to point out the undesirable aspects with respect to comfort, acoustics and the worshipper's vision of the pulpit and chancel. He showed us how we had spoiled our plan for a graded church school, how we had an awkward arrangement for the candidates for baptism, how we had an unsatisfactory arrangement of the choir and organist and how we had spoiled the cross ventilation. He wound up by saying that we should appoint the person who planned this worship room as head usher for "he will find it a harder job than planning this building."

Thus Mr. Wickes saved us from building something larger, more costly, less practical and less beautiful. This letter convinced us that we would get more for our money in every respect by following him.

Throughout our building program we have had the helpful financial advice of John H. Booth and M. H. Gray. At first we thought the terms and conditions of the department of church erection were rather cold and hard, but, as we came to understand the work of the department better, we came to see that they were wise in preventing us from borrowing excessively and in requiring us to raise all we possibly could before the day of dedication. It is much easier to raise money before building than to pay off a debt afterward.

We have tried to erect a building that will look right in our town and in our natural environment. Ours is a county-seat town of about 1,800 in population, located in the beautiful Shenandoah Valley of Virginia with the Blue Ridge and the Alleghany Mountains in the distance to the east and the west. Brick seemed artificial and not the natural material to use when we have a limestone valley and mountains of granite rock. We finally decided to use the varied hues of granite from the mountains and to use limestone and brick for the trim. A gentleman from Scotland visited us recently and remarked: "That church is just what one would expect to find in a country like this. It seems to grow naturally out of the soil." God gave us the mountains and we have used the materials he furnished to build him a house.

Our church is God's house, but it is his will that his church serve the people and meet the needs of the people. So we have been careful to plan not only for our educational needs but for the social, recreational and economic needs of our community. We have a community hall which seats as many as our worship room. It is designed to serve the community as well as our own church membership. The town high school, which has no auditorium, may use our social room for its plays, pageants and lectures. The farmers are welcome to use it for agricultural exhibits, lectures and conventions. The 4-H Club will always be welcomed and the Boy Scouts and the Girl Scouts. Our own church will use it every week for the church school assembly and for our social, recreational and service activities.

The ladies of the church were consulted concerning every particular of the building but they were most helpful in designing the kitchen and service pantry. They called into conference a man with considerable experience in hotel management and together they worked out a satisfactory scheme for the furnishings of the culinary department of the church. We have an admirable equipment for serving lunches, dinners and banquets.

The ladies asked for a dressing room where they could change their clothes before joining a gathering in the social room and this is provided.

One thing I have always wished in connection with any church is a small chapel for small devotional gatherings and for individual prayer. I never realized that it could be a part of a small church design, but we have it. It will serve our high school departments on Sun-

Do's and Don't's When Building

By A. F. Wickes

DO NOT accept a back street lot as a gift from anyone.
Select a prominent site with ample space for building and beautification of grounds.

DO NOT copy another building or use some other church plans.
Develop through study your own peculiar program of needs and plan the building to meet those exact needs.

DO NOT plan your building without the aid of an experienced architect.
Select an architect with imagination, one who is in sympathy with the work of the church and knows what a Bible school needs to carry on with. Expert service and economy go hand in hand.

DO NOT overbuild for unusual church occasions and thus rob the Bible school of needed departmental or classrooms.
Make a list of every activity and specify every department, classroom, kitchen, toilet, supply closets, offices, parlors needed. Give this to your architect and hold him to it.

DO NOT plan on a large loan from any source. Beware of a debt larger than 25 per cent of all values.
Plan your financing carefully. Well financed projects usually mean low bids from contractors.

DO NOT furnish your new building with the old broken-down chairs and tables from the old building or given by individuals.
Brand new equipment completes the picture and inspires every group to do its best.

DO NOT consider your building complete until walls of every room are properly tinted and windows draped and floors covered.
Budget your whole building fund to this end.

day and also the Christian Endeavor meetings. It will serve for our mid-week prayer meetings, for small prayer groups and for small or informal weddings.

You have been asking some questions concerning size and cost. We have a resident membership of 175 in a very stable community, so our worship room will seat about 275 and our church school is designed to care for 200 which gives a liberal allowance for our natural growth. The building without equipment will cost about $41,000 but we have been able to make some favorable bargains in this year of depression.

I should like to add that our building has been a real spiritual experience for all of us who have had a part in it. Our unskilled laborers on the mountainside, getting out the granite rock, took a personal interest in their work and turned out what they called "beautiful rock." They were receiving wages for their work but in their minds they were building a church, a place of worship for themselves and their community. Likewise we might speak of our carpenters, stone and brick masons. With many of them it was a labor of love and of spiritual devotion. Surely the heavenly Father will be able to use this people increasingly in the accomplishment of his purpose.

How We Are Doing It

By EPHRAIM D. LOWE

WHEN the Olive Branch Church of Indianapolis completed its educational building two years ago, there was a remaining first mortgage note of $37,000 to be paid off at the rate of $1 per hundred per month. We read anew Paul's word to the Corinthians: "Upon the first day of the week let *every one of you lay by him in store,* as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

We, therefore, divided the active membership of the church into four groups, according to family relationships. Having in mind that it would take us eleven years to pay for the building, we approached these groups for pledges to run indefinitely. However, in June of each year (our church year closes June 30) we restudy all pledges and make many adjustments.

The budget of the church was studied carefully because it covers not only the building debt, but current expenses and missions. We found that the ratio of giving, as related to the three departments of the budget, was fifty per cent for current expenses, forty per cent for building and ten per cent for missions. We had a card printed which explained carefully the budget of the church and the way in which each pledge was to be divided. In fact, the card indicated the exact proportion of any amount pledged, from 25 cents to $5 per week, that would go to current expenses, building fund and missions. When the canvass of the membership was made these cards were distributed and explained to all prospective givers.

The plan is working admirably. During the two years and three months since it was inaugurated, we have not missed a monthly payment to the bank of $370; in fact, in 1930 we were able to make thirteen payments. It should be noted also that the cost of all major building improvements is drawn from the building fund. Our current expenses and missionary offerings have likewise kept up. To facilitate this plan, weekly duplex envelopes are printed each year with the three funds represented upon their face and distributed among the givers.

The last clause in Paul's admonition is, "That there be no gatherings when I come," which is Paul's way of saying that if every member contributes every week as he is financially able, there will be no need for special appeals. Especially will it safeguard the disaster which follows when members get behind in paying their weekly pledges. Accumulated payments become hard to meet. At the Olive Branch Church we have the custom of sending financial statements to every contributor every two months, indicating his standing. If he is behind, he is urged to pay up. If he is paid up to date, he is thanked and given a word of encouragement to continue. When these statements fail to get results, the delinquent member is either called into the office to confer with the finance committee about the matter (sometimes I talk with him alone) or a committee is sent to his home to see him. If he is able to meet his back payments, of course he is urged to do so. If after conference the committee feels that the delinquent member is really not able to meet his payments in full, a satisfactory adjustment is made. Such a plan not only results in bringing much money into the treasury, but helps to hold the members in the loyal and loving fellowship of the church.

We may be prone to think of the payments upon a new church building only in terms of money; but God thinks of these payments in terms of men, women and children. The stewardship program of any church must be barren that only has its weekly offerings, primarily for the minister's salary. Congregations with new buildings to pay for should have a triple program of stewardship. All receipts should be divided on a percentage basis between current expenses, missions and the building fund.

"We Want to Borrow—"

The What and Why of Church Erection Loans

By JOHN H. BOOTH

MANY congregations among Disciples of Christ cannot build for themselves church homes without the aid of loans from the department of church erection of the United Christian Missionary Society. It was the recognition of this fact that caused the brotherhood over forty years ago to create the Board of Church Extension. Across the years the brotherhood has contributed over two and three-quarters millions of dollars, creating a permanent trust fund to be loaned under certain conditions to congregations to assist them in building churches. The same brotherhood that gave the money and created the organization to loan it, also created the general rules under which the funds are loaned. The purpose of this article is to set forth some of these general rules governing the granting and closing of loans, from the Church Erection Department and give the reasons for such rules.

First: It is the policy of the department of church erection to grant loans only to those churches that cannot secure loans elsewhere, the reason being that the funds are not sufficient to take care of all of the brotherhood's building needs. Last year the department promised loans to 31 churches, totaling $219,650, and for lack of funds, denied loans to 122 churches, totaling $841,108. Congregations that have financed their new buildings locally should not ask loans of the department of church erection unless their properties are actually threatened with mortgage foreclosures. With so many unmet demands upon it, the department will not take over local loans merely to give a church a lower rate of interest.

Second: The department maintains a Bureau of Architecture, the services of which are placed at the disposal of all congregations planning to erect new buildings, regardless of whether or not they seek a loan from the department. In the event they do ask for a loan, the department wishes the church to get in touch with its advisory architect, A. F. Wickes, before engaging any local architect or committing the congregation to any particular type of building. It is only by doing so that the Bureau is able to render its greatest service, because it is left free to direct the thinking of the building committee from the beginning, rather than to have to break down prejudice or change hastily formed ideas about the plans for the new building. The department does not arbitrarily demand that a church accept the plans of the advisory architect; however, it does require that every church seeking a loan to help erect a new building, must submit its plans for the inspection and counsel of its advisory architect.

Usually the first thing a building committee thinks of is the cost of a new building. Rather, the first thing to be considered when it is discovered that growing work calls for a new building is plans. What type of building? What style of architecture? What material will it be constructed of? What will the new building look like? How will the interior of the worship room be arranged in order to meet adequately the requirements of worship, the observance of the ordinance of baptism and the Lord's Supper, in a manner befitting their importance; and likewise the other portions of the building—how will they be arranged to meet the needs of a modern program of religious instruction and finally, what will it cost to erect such a structure? This cannot be answered until the plans for the entire structure are perfected. If the finances of the congregation are not sufficient to erect the complete structure, which portion should be erected first, and why? It must not be overlooked that the plans for the new building also include the site. Should it be erected on the old site or should a new one be acquired? Is the present site or the proposed new one properly located in the community and in its immediate block? Does it provide sufficient grounds to give the new structure its proper setting? These and many other questions arise—or should arise—in the minds of the building committee. Not one building committee in ten, unaided, knows how to go about answering all these questions. For that reason the brotherhood authorized the United Society eight years ago to set up a Bureau of Architecture to work under the direction of the department of church erection for the purpose of aiding the churches in planning their new buildings.

Third: After the plans have been perfected and adopted by the congregation and the cost of the building has been determined, upon request an application blank for a loan will be sent to the church. The application must be signed by the trustees of the church, by the chairman and secretary of the official board, two or more elders and the minister. The department adheres strictly to this rule, because it must know before taking an action that will involve the property and the life of the church, that the request for a loan has the sanction of the whole congregation. The department has refused many urgent requests in letters and telegrams sent by the minister or some officer of

the church, to commit itself in the promising of a loan in advance of the receipt of the application.

Fourth: In case a new building is to be erected, Church Erection loans cover from 25 per cent to 33⅓ per cent of the total property valuation, which is arrived at by taking the actual cost of the building and adding the appraised value of the church lot. The department requires two or more appraisals, each made independently of the other, by reliable and disinterested real estate men. It should be noted, however, that the amount of the loan is not determined solely on the valuation of the property. The strength of the congregation and its ability to repay the loan is a matter that is always taken into account.

The question is often raised why Church Erection loans cover not to exceed one-third of the property valuation, while loans on private or commercial properties often cover as much as 60 per cent to 75 per cent of the valuation. The reason for this difference is found in the type of security offered. Private properties, such as lands, residence, commercial buildings, etc., have a permanent and steady market, while a church property, if placed on the market can be sold usually only for church purposes. It should be noted also that the responsibility for paying a loan on private or commercial property is definitely placed upon a certain individual or corporation, while the responsibility for the paying of a church loan is placed in a general way upon a group of people, no one of whom is more responsible than the other. The notes of a Church Erection loan are not endorsed personally, merely signed by the trustees for the whole congregation and secured by a mortgage on the property.

Experience in collecting loans from thousands of churches has revealed the fact that the greatest asset in the life of a congregation which enables it to carry on and pay off a loan is that thing called *morale.* By the law of averages, it has been discovered that if a debt exceeds in amount one-third the value of the property, the morale of the congregation breaks, members become discouraged, and unless outside aid can be furnished, the enterprise fails. If the debt does not exceed one-third the property value, the morale of the people holds up under the burden and the debt is usually paid on time. This rule has been wrought out by the experience of the department in making over 2,700 loans, totaling more than eight millions of dollars.

Fifth: A Church Erection loan is closed when the new building is fully completed and all debts of every kind, both against the congregation and the property, have been paid in cash, except such debts as will be covered by the loan at the time it is closed. The carrying out of this rule is of such vital importance, both to the congregation and the department, that it deserves special emphasis. Our churches are impulsive. A congregation decides it must have a building. The matter is voted upon the following Sunday and whether the money is in sight or not, the sentiment, unfortunately, is for starting construction at once.

A congregation should have three very definite things accomplished before letting a contract or starting the construction on the new building: Its plans should be perfected and the cost of the new building should be definitely known. From one-third to one-half of the cost of the building should be raised in cash (not in pledges). The promise of a loan should be secured, covering not to exceed one-third of the total property valuation (a less amount, in case the congregation is not financially strong), the same to be closed upon the completion of the building. If these three things have been accomplished, the balance of the cost of the building can be covered by the cash raised during construction and by the cash and short-time pledges taken on dedication day. By short-time pledges is meant pledges payable in thirty to sixty or ninety days. After these short-time pledges are all paid in and all debts of every kind against the congregation and the property have been paid, then the loan is closed. The congregations of our brotherhood that have lived faithfully up to this rule and have completely and honestly qualified for their loans have made their payments of interest and principal usually on time—many of them ahead of time—and have given this department no trouble. On the other hand, the congregations that have tried to violate that rule (and it is regrettable to say that many have done so without the knowledge or consent of the department), have almost universally come to grief, not only financially but ofttimes spiritually, by disaffections coming into the membership.

One of the last papers to be signed by the trustees of a church securing a loan is a financial statement, giving a list of all debts. If those debts total more than the amount of the promised loan, the loan is not closed until they have been reduced to that amount.

Sixth: A Church Erection loan is secured by a first mortgage on the property. The department is not allowed to take a second mortgage, neither will it allow a second mortgage (or any other debts, secured or unsecured) to be carried upon its loan.

Seventh: Church Erection loans are payable in monthly, quarterly or annual installments over a period of six years. However, payments of any amount may be made at any time and upon receipt of such payments interest is stopped on same. For congregations made up largely of wage-earning and salaried people the department requires the monthly plan of repayment. This plan is best also for the congregation. Interest is payable semiannually, the rates being 4 per cent and 6 per cent. The 4 per cent loans are reserved for the mission churches and smaller congregations. The 6 per cent loans are made from

Annuity funds and borrowed funds, for which the Society pays the same rate of interest.

Eighth: The department refuses to grant a loan—or if already granted, to close it—to a congregation that is having internal troubles and is divided, the reason being that a divided church cannot repay a loan.

In addition to the above rules which the department very conscientiously adheres to, there are other things that help to determine the final action of the department in granting a loan. For example, the department is very hesitant, especially at the present time, in granting loans to weak congregations in small country towns. Automobiles and good roads are making rapid changes in the small town, and a number of properties in towns of this character have been turned back to the department to repay loans which the congregations were unable to pay. In disposing of these properties the Society has lost money.

The department attempts also to discourage the building of churches in communities already overchurched. The department feels that the advice given by the Home Missions Council is good, which is to the effect that one Protestant church to each 1,000 of the population of a community is sufficient.

The department keeps in constant touch with, and endeavors to be of service to, all of its loan churches.

Recent Buildings Aided by Loans and Architectural Advice from the United Christian Missionary Society

Bethany Christian Church, Lincoln, Nebraska

Left: This new building of the Bethany Christian Church, Lincoln, Nebraska, was recently erected on the same site occupied by the former church building, destroyed by fire two years ago. Seating six hundred, it is built of hard burned brick trimmed with limestone and roofed with heavy slate. The building cost, fully equipped except for organ, $68,000. This is less than the original estimate.

The interior is quiet, orderly and satisfying in every way.

The building was begun under the pastorate of J. Kinney O'Heron. Hugh Lomax is the present pastor.

First Christian Church, Longview, Washington

Right: Have you noticed how much character a sturdy roof can give a building? The Longview, Washington, Church, recently constructed in the northwest timber section, is covered with the old-fashioned hand split shakes about three-fourths of an inch thick.

The worship room of fine character seats 400 and the school wing cares for 400 in all departments. There is no excavation except for a sawdust-burning furnace room. The building cost $45,000. H. O. Wilson is the pastor.

West Bluff Christian Church, Peoria, Illinois

Left: Ofttimes a church builds a basement without due thought for the superstructure. In the case of the West Bluff Christian Church, Peoria, Illinois, the basement was nearly square, which did not lend itself readily for developing an orderly room for worship. Bible schoolrooms were badly needed also, so we have departmental rooms on either side, leaving the rectangular space between for a lighted worship room. This is an example of what can be done when the matter is placed in the hands of the Bureau of Architecture for study and counsel. P. E. Stiles is the minister.

English Gothic architecture is employed in the Central Woodward Christian Church, Detroit, one of the most beautiful church homes among Disciples of Christ. A feature of the facade is the corner pylons depicting Matthew, Mark, Luke and John, and the combination of the rose and tracery window. On other parts of the exterior there have been worked other symbolic forms.

The Glory of God's House

By EDGAR DEWITT JONES

OLD Doctor Samuel Johnson had a habit of raising his hat when he passed a church edifice. An eminent Christian scholar writes, "Amidst all the buildings in the world, the most significant and the most eloquent are the houses of prayer." Once I stood reverently in a tiny meeting house on the Isle of Mann, a chapel where John Wesley had preached a notable sermon. Another time, in Germany, I arose at four o'clock and attended an early mass in the vast Cologne Cathedral, famed the world over. Incense was burning, censers were swinging, choirs intoning the liturgy. The ceremonies were strange to me but the spirit of praise and prayer caught me up into the third heaven and made me feel the presence of Jehovah. St. Paul's, London; St. Giles', Edinburgh; the New England meeting house on the village square; the tiny chapel at the place where the crossroads meet—how eloquent they are and how undone we should be without them.

A church, a synagogue, a temple—they are symbols of the divine. A church spire points to heaven and is a reminder that the Great Hereafter is impinged upon the Now. A church building is a House of Hope; a Home of Prayer; a place of Hallowed Recollections; a Shrine of Faith. Church architecture may be of various types and all impressive if in good taste and possessing dignity with simplicity. The Greek temple type has a majesty of its own; the New England meeting house a simplicity that charms; a Gothic edifice requires the worshiper to look up. The lofty pillars and the curved arches are fraught with the wonder and mystery of worship.

A church is not merely a preaching place, although one of its glories is that there the everlasting gospel is proclaimed, the Scriptures unfolded, the great doctrines of the faith expounded. One of the glories of God's house is the privilege of corporate prayer, of musing on the life of the spirit, meditating on the realities of the unseen. Dignity and order, beauty and silence contribute to the worshipful spirit. And music is at home in the house of God, congregational singing, jubilant choruses and the mighty music of what John

Dryden calls "the vocal frame." Organ music at its best is suprisingly grand, noble, soul-stirring. Old John Milton, devout Puritan, sturdy believer, master of glorious verse and majestic prose, interpreted worship in which the edifice, the music, the atmosphere combined to make the house of God the gateway to heaven thus:

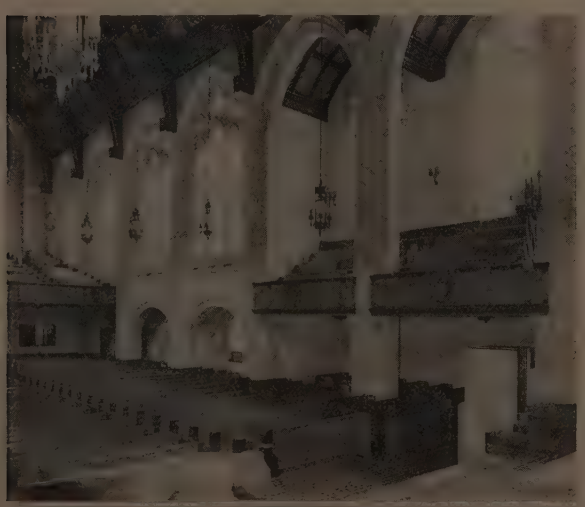
But let my due feet never fail
To walk the studious cloister's pale,
And love the high-embowed roof,
With antic pillars mass proof,
And storied windows richly dight,
Casting a dim, religious light.
There let the pealing organ blow
To the full-voiced choir below
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes.

The sanctuary, with the baptistry and communion table in the center. The new memorial organ was presented by Mrs. Philip H. Gray and is one of the finest organs in the city of Detroit. The symbolism in the painted paneling in the ceiling is worthy of study

The new concern in American Protestantism for beauty and orderliness in the church service together with dignity and beauty in architecture is commendable. Heretofore we had been careless as to the worshipful values, sometimes even hostile to anything that suggested enrichment in the order of church services. Slowly yet steadily this increased concern for a more worshipful conduct of meetings in the house of God has expressed itself in vested choirs occasionally, gowned ministers, more worthy hymns, nobler tunes, greater consideration of the congregation and the participation of the worshipers in recital of Scriptures, confessions of faith, prayers of supplication and intercession.

We of Central Woodward Church, Detroit, admit an immense satisfaction in the beauty, dignity, and I think I may say the simplicity of the Gothic structure in which we worship. Passing from congregational life in two modest buildings so utterly different from our present building we have found it a high adventure to reestablish ourselves amid the Gothic glories that never cease to impress, strengthen and gladden us as we worship there in the beauty of holiness.

We have been conscious of sermons in stone and Lord's Day after Lord's Day worship in the house of God has been rainbowed with romance, baptized in beauty, sanctified in moments of silence, glorified by experiences too deep for words.



Another view of the sanctuary, looking toward the rear

The men's club room combines beauty and comfort

Alone He Built It*

By LAURA MILLER

THE daguerreotype made on his wedding day tells something of Childres Parker.

"You will sit here, Mr. Parker."

And Mr. Parker seated himself. But when the photographer posed the young wife standing, a mere feminine adjunct, behind her husband's chair, Childres Parker leaped to his feet.

"Sir," his voice boomed through the studio, "I'll not sit while my bride stands."

"Fashion," the photographer sputtered, "public opinion—"

"A fig for public opinion. It is the part of the husband to stand in a protective attitude."

And stand he did, the six foot three of him looming, a tower of strength, above the little thing he had married, his broad hands on either side of her chair as if ready to snatch her from any danger, his huge torso rising to muscular shoulders, and above them the big plain face looking down at her, its inherent determination overlaid with gentleness. She was a very small person inside the voluminous hoops and furbelows of the period, but she had great spirit and he loved her greatly.

THE likeness is not complete. A complete portrait would show him for instance with a poppy in his hand, one of those red silky poppies which he loved above all flowers and sowed broadcast about his pioneer cabin. It would show him with a brace of dusky grouse and a buck of several points for he was a mighty hunter before the Lord. In the heat of shooting he was forever cutting bits from his shirt tail to use as gunwads, and Lucy must always be piecing new tails on. It would show him in his uniform of a lieutenant in the Mexican War, and would somehow intimate the fact that, having no eggs to eat during the war, he had eaten three round dozen at a sitting when mustered out in New Orleans, and thereafter for the duration of his life none at all. He was a man who never did anything by halves but everything completely, whether consuming a meal or saving a soul.

The stringy cayuse pony he bestrode circuit-riding should be in the picture; an Indian under a tree; a double bitted ax; and especially the staunch log church he built, a citadel unto the Lord.

The main facts of his life were Lucy and the stout meeting house into which he put the strength of his young manhood.

From its first mention there was trouble over the meeting house. Childres Parker preached that Sunday under an oak on his donation land claim, a good place for service. The oak cast a pleasant shade, little breezes sang in the branches and there was a natural granite pulpit on which the circuit rider banged home hopes of heaven with his right hand and despairs of hell with his left. Lucy, demure in the background, thought—her mind would wander occasionally from Childres' preaching to Childres himself—that he was sturdy as the oak as he stood there, solid as the rock, and that the baritone in which he led the singing had a lovely boom in it like surf.

HE closed his Book and bent forward over it. "My friends," he said, "has it occurred to you that we must have a big well-constructed meeting house?"

As he spoke he could see objections forming against it in the weazel face of Powell Killingsworth. Killingsworth was ever one to put himself forward. He sat with his capable wife on the foremost puncheon bench and scowled at the idea. Barton, behind Killingsworth, frowned and pulled at his golden curling beard. Even Harry Staley who had happened in, bound for southern Oregon with his pack train, looked dubious. The women set tight lips. Their men, they felt, had earned a winter's rest. Tumwater Tom's was the only indifferent face. He stood, stolid, blanket-draped, in the background. Tom, beyond trade jargon, did not grasp English. Kindliness was the best way to communicate with Tumwater Tom. One single face smiled encouragement. Lucy felt the opposition and beamed at her husband.

"If each man will give a day's work every week."

The men in the congregation glared at him. They had come west because an easy climate beckoned and the fat acres of donation land claims. The wagon train was shaking down into a community, cabins had been built, the first grain reaped. They were ready to let down. The winter they planned for themselves consisted of casual rail-splitting and shooting of the abundant wild game. Resentfully they glowered at him only to find him looking down on them unshaken, his jaw squared above the Book.

Killingsworth's thin lips framed protests. Killingsworth was a lawyer, cautious, ungenerous of physical effort and free with his tongue. He had argued his way across the plains, argued himself into the best claim. He had even argued away the Indians who camped every autumn in the valley. He saw himself arguing in some future provincial legislature. At this moment he arose to launch a controversy. His wife pulled him quietly back to the bench beside her.

"I speak of it now," Childres Parker went on, "because we must order a bell. It will take some months to place it here by clipper round the Horn. Harry

*Reprinted from the *Woman's Home Companion.*

Staley is leaving tomorrow. A letter by his pack train will go to San Francisco and east from there."

He quoted sizes and prices from a catalogue which had been in his tool box when he left Ohio two years before. He named his choice, a large bell of well-cast bronze.

The service closed. He pronounced the benediction and left with Lucy sedate on his arm. Behind him the tongues of his congregation burst out in a clangor.

THEY allowed him time to change from his preaching black and the finely tucked white shirt of Lucy's stitching, time to eat the roast wild goose and dry the willow ware for Lucy. Then a deputation waited on Childres Parker.

Hodges. Barton of the golden beard. Killingsworth, meager, pinched, barking as he stepped in:

"We're solid against your church, Parker. Everybody's bone-tired. Not an extra lick of work is to be got out of a soul this winter."

"Now, Killingsworth, one day a week's work never hurt any man yet. Be seated, gentlemen."

They dropped into the rude chairs. Childres Parker remained standing. He could fight better standing.

"There's rails to split," Killingsworth began.

"There'll be rails to split for a good many years in Oregon, Killingsworth."

Hodges grinned. Barton laughed into his beard. Killingsworth was nettled.

"Now, Parker, we're a committee appointed by the congregation. I'm chairman of course. There is a feeling that eventually we must have a church. Nothing precipitate. Nothing immediate. But eventually. A small church for a small community."

"Not small, Killingsworth. Another wagon train is coming. This settlement will be doubled next year."

"There you are. Wait," the lawyer held up an admonishing hand; "the more settlers the sooner built. Your church can wait."

"It can't wait, Killingsworth, when men are sheltered, well fed and idle. By the end of an idle winter most of these claims would be in the hands of one or two men."

"Ahem! Ahem!" Killingsworth coughed, squirmed, looked to his committee for support. None came. Killingsworth had won a span of his neighbor's oxen at poker on the plains. "If we were to have a church built this winter, which I do not admit," nimbly he found his tongue again, "that bell's too big. We're all agreed that bell's too big."

"It must be heard the length and breadth of the valley."

"Jasper Black doesn't need to hear it."

Hodges snickered. Black was a solitary miner, a known renegade from justice, who lived south of them three days' hard riding by fast cayuse.

"Why a whale of a bell when the whole settlement knows the hour for service?" Killingsworth sniffed.

"It may be necessary to call an extra meeting."

"A gathering of the entire community, an election, say," Killingsworth pondered, "such a contingency might arise. Yes, a big bell. But nothing so expensive. We're a poor community. A bell of cheaper material, Parker."

"The carrying tone would not be there."

"There's no economy in a cheap bell," unexpectedly Barton wedged in a word.

"No," Hodges agreed, "no, there ain't. Kind of a thin sound to 'em. Tinny."

Childres Parker had his way about the bell.

"NOW you plan to order this bell by the fastest clipper round the Horn," Killingsworth returned to the attack like a terrier worrying a bone. "What's the hurry, Parker?"

"The church should be finished when that clipper reaches Oregon. Here I've drawn a working plan," and he laid the drawing before them on a marble-topped center table brought across the plains.

They crowded around it. Killingsworth began to rail, striding up and down the floor, thumbs in his waistcoat armholes, his voice wrathy:

"A person would think you'd be glad to hurry into any shelter from under that oak. But no. No church but a big church. Too big! Everything too big! Logs two feet thick!"

He paused to shake a vindictive forefinger and rail yet more. Lucy, in the kitchen, heard his high protest.

"I've chosen the very trees already," Childres Parker said.

"And who'll fell 'em?" Killingsworth's voice was a thin scream. "Who'll split out all those timbers?"

"I can if no one else will."

"And who'll build it?"

"I can if no one else will. This is a massive structure, I agree. When we have time and energy we can't insult the Almighty by putting up a shack. We should build, to endure for our time, a citadel unto the Lord."

Lucy heard that speech and clapped her hands softly.

"I'm with you, Elder," Burton said.

And Hodges, "I'll help—some."

And Killingsworth fiercely, as he made for the door, "Not a hand's turn will you get out of me, Parker. Not a hand's turn." He gesticulated his way down the path.

That was only the beginning. From the first ring of the circuit-rider's ax in the forest to the first ring of the bell in the completed church, Childres Parker built his church against continual discouragement.

Full two-thirds of the trees he felled himself. His heart rang with every rhythmic stroke. Dusk sent him homeward, spent, his big frame sagging, his calloused

hands hanging heavy with fatigue. He dropped asleep over the late supper. At dawn he was back again in the forest. Day after day, undaunted.

He rode his circuit while the logs seasoned, marrying, burying, making peace between neighbors, gleaning news, Harry Staley's train had been held up and robbed of gold dust; a serious loss, for gold dust was legal tender.

THE foundation was laid. Slowly the great walls rose. Almost alone he built them up. For the men the church remained too huge an undertaking. Barton gave only his day a week. Hodges worked intermittently, as did a few others. All were indifferent carpenters. He stayed to do their work over, deepened grooves, fitted joists, smoothed the rough hand-split boards. They kept hours. He was overtaken by the winter night. It rained and they stopped working. He toiled on through the downpour.

True to his word Killingsworth contributed not one hand's turn. But endlessly he turned his tongue. He called the church Parker's Folly. He let everyone know that his ox team—the best in the settlement—stood idle while Childres Parker snaked the great logs with worn-out beasts. He lured the half-hearted helpers away from the building.

There was one violent spurt of interest in the church. Consciences flared up. Wives suddenly nagged their husbands to help the elder. It was better, they said tartly, to work on the meeting house than to lose to Killingsworth at poker household furniture they'd carted painfully across the plains and could not replace. Everyone worked. Childres Parker was glad. He was straining every nerve, utilizing every gleam of daylight to finish the meeting house before Lucy's time came. Then the men remembered the unsplit rails. He was left alone again. But the building grew.

LUCY was inextricably bound up with the building. She carried their noonday meal to the woods when he was felling trees. While he washed away the sweat and ran wet hands through his roach of hair she spread the meal on the creek bank. He said grace and Lucy sat, correctly reverent of attitude, but with eyes sidelong to watch the sunlight filter through the trees on his bowed head. She had clever ways of keeping the food hot for all she walked a mile with it, and they finished always with a surprise, steamed huckleberry pudding, wild blackberry dumplings, or dried peaches worth their weight in gold dust.

When he came home, wet to the skin, from laying up logs in the rain, she bit her lips and swallowed sensible protest. Childres, heaven knew, met protest enough. She laid out dry clothes and had a hot bath ready in the washtub by the kitchen fire. It might be, as the neighbor women said, a mad project of the elder's, but he was her husband and she loved him. Early in the spring she carried their dinner to the church. When she could no longer go because the burden within her was too heavy for her to carry any other, she questioned him about the day's progress. She spurred him on, Lucy.

LATE in the spring Childres Parker looked at his finished meeting house and found it good. The golden peeled logs had been built into a structure that was staunch, massive and enduring.

The bell arrived on a Saturday morning and Childres Parker hung it. A small crowd gathered in front of the doors, Killingsworth, his wife and several others.

The circuit-rider's broad face and shoulders emerged from the squat tower. He tapped the clapper lightly against the curve of the bronze. When the clear note died away he leaned out and spoke to them:

"It will reach the ears of the farthest settler."

A thin smile veneered Killingsworth's sharp features. "Do you reckon it will reach Jasper Black?" he asked the men.

They laughed.

"Or Tumwater Tom?"

They laughed again.

"A Siwash in church in a blanket!" Killingsworth joined in their guffaws.

Childres Parker came down and out through the front doors to face his neighbors, an indomitable upstanding man against the heavy saplings panels. "We will have the dedication tomorrow at ten," he said in his booming baritone. "You'll all come?"

But even now that dedication was to be snatched from him. His church was never to be consecrated as he had planned.

A stranger had joined the group and was dismounting, a slim beardless lad stiff from a long ride.

"Jasper Black—" he began.

"Jasper's heard the bell already," Killingsworth grimaced at his neighbors.

"He's dying," the messenger said. "He sent for Reverend Parker. I'm to fetch him back with me."

"You can't go, Elder." Mrs. Killingsworth touched Childres Parker's sleeve. "It may be this week. The first one, and your wife is frail."

KILLINGSWORTH sided with his wife. He had a speech ready recommending an electoral meeting in the church. "Pshaw! He'll be dead when you reach him," he said.

The messenger, Tad Hemet, overheard. "No, something on his mind keeps him alive. It will hold him till we get there, but we've got to go quick."

"Mr. Parker can't leave until after service tomorrow," everyone objected.

The circuit-rider dropped his palms gently to Hemet's shoulders. "My lad, you're done. You must

(*Continued on page* 33.)

Straws in the Missionary Wind

The Emergence of a Filipino Church

By E. K. HIGDON

AN INDIGENOUS church is rapidly developing in the Philippine Islands. It still bears many evidences of the influence of American Christianity, some of which it may never care to lose; but as the years pass it will become as indigenous to the Philippines as organized Christianity is to the United States or England.

During the next twenty-five years, under a leadership largely Filipino, we may expect significant departures from the traditional forms and doctrines which have been transplanted from America in the last quarter of a century. One of the most astute students of Filipino life has said, "The religion of the Filipino a generation hence will not be Roman Catholicism as it exists today. It will not be sectarian Protestantism. The Filipinos are feeling their way. We are brooding, choosing, synthesizing. There will ultimately be a united Filipino church."

"The Filipinos have developed a type of church or chapel in keeping with their financial status and in harmony with the style of architecture used in the construction of their homes"

In this synthesizing process certain elements have already been included which are foreign to the Protestant Christianity of the United States. For example, the Evangelicals in the Philippines make frequent use of the street procession for purposes of worship and propaganda. For generations this has been a Catholic custom. The Filipino delights in it and does it well. Sometimes in the city of Manila as many as fifty thousand Catholics take part in a street procession in which the images of the Holy Family and of the saints play an important rôle. The high point in many of the Protestant meetings is reached when leaders and delegates in automobiles and on foot, carrying banners, singing hymns, stopping now and then for brief sermons, march through all the important streets of the city.

The type of architecture developed in the Philippines has been determined to a large extent by the climate. Open-air meetings are popular because the Filipino loves the out-of-doors. He can worship in a shelter which boasts nothing more than a roof and the framework necessary to support it. When funds are insufficient to complete a church such a building often proves satisfactory for months at a time.

The luxurious growth of foliage together with the Filipinos' love of beauty guarantees a decorative touch even in the most unfinished places of worship. Potted plants on dirt platform and window sill, flowers on pulpit, desk and communion table, and highly colored foliage in the church yard give evidence of the people's artistic sense.

On the whole the Filipinos have developed a type of church or chapel in keeping with their financial status and in harmony with the style of architecture used in the construction of their homes. It is doubtful if there is an architecture which is distinctly Filipino but adaptations have been made of various styles introduced from abroad to suit them to the needs of the Islands. These adaptations have become indigenous and in that sense we may speak of Filipino church architecture.

The fact that the Filipino Christian makes many of his offerings in kind complicates the task of estimating the percentage of the church's budget contributed by Filipinos. But it is conservative to place it at between 55 and 65 per cent. This does not include the budgets of such institutions as dormitories, schools and hospitals, some of which are entirely self-supporting while others have to depend largely upon grants-in-aid from abroad. The money raised by the churches is used to pay salaries of workers; to erect and repair church buildings; and to carry on home missions, benevo-

lences and so forth. The most acute financial problem of the church is to arouse all Christians to the kind of sacrificial giving which now characterizes a few members of nearly every congregation and practically all the members of a few congregations. Until that is done the church will be severely handicapped by an undertrained leadership and by poor and inadequate buildings and equipment. This task calls for a program of education thoroughly and patiently carried on until every Christian shall realize the duty and experience the joy of giving. It involves the development of absolute honesty, so that money raised for Christian work may be held in absolute trust; for neither grants-in-aid from abroad nor gifts from local donors flow freely into treasuries that leak.

Although the church in the Philippines has not yet reached the place where it can dispense with mission financial aid and missionary counsel in economic matters, it is rapidly approaching financial independence and another decade will probably see it entirely able to care for all its own material needs.

The type of leadership within a church is of vital importance for its administration and for the propagation of its faith. From the very beginning the missions at work in the Philippines provided various types of schools to train leaders. Today the graduates going out annually from these institutions to become Bible women, deaconesses, ministers, religious educationalists, or laymen with trained ability number between 100 and 150. A good part of this training is done by the Filipino Christians themselves. In the Bible Chair work of the Disciples of Christ roughly two-thirds of the teaching and a third of the supervision falls to the Filipinos. All of the Training Schools for Women have nationals on their faculties. Silliman Institute has twenty-one Filipino and twenty-seven American teachers. The Union Theological Seminary of the Philippine Islands has eight Filipinos and thirteen Americans on its teaching staff.

BUT the number of well-educated Filipinos is still too small for the double responsibility of running the churches and carrying on the work of religious education. For some time the missionary's assistance will be welcomed in an advisory capacity in connection with the former task, and as teacher or administrator in the latter undertaking.

The Filipino Christian is an enthusiastic propagandist. The church in the Philippines is only thirty years old but for more than a decade it has carried on home mission work among the non-Christians of the islands and has supported that work with liberal gifts. The missionary urge has sent preachers and nurses to minister to their fellow-countrymen in Hawaii.

An evangelistic missionary returned to his station recently after a year's furlough in America. During his absence Filipino leaders had been given his task. Writing of the condition in which he found the work upon his return, he said, "Our district work fell off in some points but it gained in others. And the chief gain is in the greater willingness of leaders to take the responsibility and to carry on."

Local congregations in all denominations enjoy self-government. This has been the rule rather than the exception from the beginning of Protestant missions in the Islands and constitutes one of the reasons for the ready acceptance and the rapid growth of the evangelical faith. The practice of allowing the Filipino a free hand in the government of the local church immediately appealed to him.

IN A LAND where the spirit of nationalism exerts as profound an influence as in the Philippines, it would be disastrous to the church should it become known to the people as a foreign-controlled institution. To some extent this has occurred, not among the masses, but rather among certain influential Filipinos who believe that the United States is in the Islands for the purpose of exploitation and that the church is an instrument to that end. As the direction of evangelical Christianity passes more fully into the hands of the natives, this criticism of the church will have little ground upon which to rest.

The Protestant Church in the Philippines exerts an influence in social life out of all proportion to its numerical strength. It is organized both locally and nationally for public welfare work. The Committee on Social Reconstruction of the National Christian Council addresses its message to a nation-wide constituency. In hundreds of communities young people are organized to wage war against social wrongs and to furnish wholesome, constructive social and recreational leadership. Their national organization, The Christian Youth Movement, has challenged the students of the entire archipelago to serious thought regarding political corruption, usury, the exploitation of the poor, cockfighting and the social evil.

The average Filipino layman and minister feels deeply grateful to the churches in America for what they have done in the Philippines. He does not want to rid himself of the missionary. On the contrary, he welcomes any missionary who comes to his country in the right spirit and who labors as an associate with him. The nationals upon whom the responsibility for leadership falls most heavily desire the advice and cooperation of the representative of the American church. Perhaps by the end of another decade, the missionary in the Islands will occupy an advisory position, serving as an expert in some field in which his experience is particularly valuable. He will be there, not because he has been sent by a foreign board, but because he has been called by the Filipino church.

At Wichita several transcontinental airlines have depots and five airplane factories have produced twenty-five per cent of the commercial and military planes sold in the United States in the past few years

Wichita Welcomes You!

By J. ALLAN WATSON

OUT where the handclasp's a little stronger, where the smile dwells a little longer," and where "a man makes friends without half trying," is where the West begins, according to Douglas Malloch. Then accordingly, Wichita, Kansas, the International Convention city for 1931, must be in the heart of the West. Self-styled as "The Air Capital of America," Wichita, Kansas, a city of 112,000 population, is the gateway to a remarkable section of country. It is a region that is not wholly western nor wholly southern but a delightful combination of the two; and we call it "The Southwest."

At Wichita several transcontinental airlines have depots and five airplane factories have produced 25 per cent of the commercial and military planes sold in the United States in the past few years. Here is one of the finest of airports, outlined at night with myriads of lights which are mysterious to the layman but spell safety to the man-made night bird. Here is rising a great administration building for the airport, which is probably not equalled in any airport in the country. Near by stands the great hangar in front of which the giant transcontinental ships discharge and take on passengers and the night mail roars in and out.

When one speaks of Wichita he envisions waving fields of wheat for the city is in the heart of a great wheat belt. It ranks as the fourth largest milling center in the United States. In addition, Wichita has oil refineries, cattle market, and packing plants for an industrial background. Indeed Wichita was one of the early famous cow towns. It is situated at the end of the Chisholm Trail along which Jesse Chisholm, the half-breed Indian guide, led the way for cowboys who brought thousands of cattle to the terminus of the railway.

Good roads radiate in every direction. The city is the junction of two important transcontinental highways, U. S. 81 from Winnipeg, Canada, to Monterey, Mexico, and U. S. highway 54, the shortest transcontinental route across the United States, a portion of which passes through Missouri's beautiful Ozarks. Sixty-eight passenger trains give splendid rail service and one may ride into Wichita from Chicago, St. Louis, Memphis, Houston, El Paso, Los Angeles, Jacksonville, and Portland and many other cities without changing trains.

Wichita is proud of two universities and excellent public schools. The recently constructed million-dol-

The Kansas Milling Company at Wichita of which C. M. Jackman is president. He was state Pension Fund chairman and through his gifts the Jackman Memorial Hospital in Bilaspur, India, was made possible

lar high school north on the river in beautiful "Riverside" is uniquely and distinctly a western creation in architecture and is quite a show place.

The city is proud of its many parks. The most extensive and varied is the chain of five Riverside Parks where even motor boat racing can be indulged in within a few blocks of the heart of the city.

The convention hall, covering an entire city block, offers ample facilities. It is within three blocks of the retail center and within five blocks of the principal hotels. The building contains the main auditorium seating 5,000, the Arcadia Theater seating 2,200, an exhibition room 80 by 120, and a larger exhibition room 108 by 256. In addition there are many rooms for various committees.

Wichita has many beautiful, costly churches. Our own churches are, with one exception, well housed in good buildings. The Central Church is planning to erect a $250,000 structure the coming year. Our six churches and their pastors are as follows: Central Church, Frank Lowe; Fairview Church, C. V. Pearce; Hillside, C. E. Stuckenbruck, Riverside, J. Allan Watson; South Lawrence, Charles Lemmex; West Side. Charles C. Karraker.

"Kansas invites you; Wichita welcomes you."

The Forum, where the convention sessions will be held

For a Successful Church Year
Start Early in the Fall!

THE church program, depending for its effectiveness on voluntary leadership, is subject to many interruptions. Epidemics of sickness, extraordinary public and private events, holidays and week-ends, all interfere seriously with the program. The church year from vacation to vacation is short at best. It is highly important therefore that it start promptly in the fall and continue to the end of the year.

The new emphasis of Pentecostal Sunday has lengthened our church year and added to its usefulness. There remains the necessity of an early start in September. Educational Week, September 20-30, provides this early and effective initiation of the season's program.

The department of religious education of the United Christian Missionary Society is providing free of cost to the churches materials for the inauguration of Education Week and definite plans for the formulation of the local-church leadership enterprises of the year. A packet of pamphlets with a striking poster will be mailed to any church leader upon request.

Education Week, to be successful, requires preparation. It is better to have church leaders confer and arrange for these preparations before going on their vacations. Therefore it would be well to ask for the materials at once and receive the benefit that comes from mature arrangements.

See page 46 for information on railroad rates to the Wichita Convention

I Will Plant in the Wilderness!

By DR. GEORGE E. MILLER

IN OPEN spaces shall rise man's habitations, and the wilderness shall hear his voice in praise. Do not try to find the above either in the Bible or Shakespeare. So far as I know, I just now made it up all by myself. Why? Whence the inspiration, if any? All because I heard a sermon yester evening, a sermon delivered in our Damoh, India, church by a young man from—.

But let us leave the name of the place from which he came suspended for awhile, and go back to other times and places before his place ever was, or ever had been dreamed of. We might begin with Paul, but that is too far back for us, though I venture to say there were many who called him a foolish visionary and a crazy missionary. We might come on down to those brave messengers who fared forth from Gaul. They, too, were crazy, but had it not been for them, we never should have gotten to the place where this young preacher chap came from. Carey and Judson are nearer our time and purpose, Wharton still nearer, and Jackson is right there. He is our man, and his wife is the woman in the picture.

These two had faith to believe than an outlandish place far out of the midst of rice fields and far removed from the railway station, a place called Mungeli, had possibilities. They visualized a church there, and the Cross drawing men unto it. Foolish! No good! Can't be done! Hopeless! Wasted life and talents, what a pity! How such exclamations as these create static in the souls of those who utter them. But there was no static for the Jacksons; and out of that clear unsullied call has come the Mungeli we know today, others having built upon the foundation so well laid by them.

And it so happened in the course of human events that I, too, followed in the footsteps of those crazy men from Gaul, of Judson and Carey, of Wharton and Jackson. I have been following for twenty-five years, and my legs are not tired yet. And when I followed to Mungeli, schools were there; a hospital was there, with its Hira Lal; and a leper asylum, a village settlement, circles of evangelism, a church, and the Cross drawing men unto it.

And Gangaram, too, was there. Who was Gangaram? Just a simple gardener, unlettered and unsung, a hoer of weeds and a chaser of cabbage worms. And Gangaram had a baby boy. The boy grew in stature and mischief, until, yester evening he stood up and preached in Damoh!

BUT what about that place we have left suspended on anticipation's brink? I never heard of it when I went to Mungeli. I had not yet heard of it when I came home for my first furlough. True I had seen the spot but it meant nothing to me, just fields and the fields not mine. But someone, or several, I hardly know just how it came about, had another vision, a vision of an outstation, a village settlement where Christians might settle on the soil and become independent. A good man in the U. S. A. became interested and gave money for the venture, gave it as a memorial to his wife.

Two of our veteran nationals, Mr. and Mrs. M. J. Shah, met the challenge and settled down in those fields ten miles from Mungeli; settled with nothing but faith and zeal and experience. Today? Why today that is *Fosterpur;* and, to paraphrase Keats, that is all ye know, and all ye need to know. Fosterpur, with school, dispensary, church, and the Cross drawing men unto it.

But what has all this to do with Gangaram's son? Why yester evening Filander, son of Gangaram, stood up to preach in Damoh. Filander, from Fosterpur, and a Bible student; and his wife is the daughter of a convert in Fosterpur. I saw her today and I know why Filander fell in love with her. They brought in their little six-months-old baby to have some medicine dropped in his eyes. A fine-looking boy he is, grandson of Gangaram, cabbage-worm chaser.

Gandhi has said that conversion should come quietly and naturally as the aroma of the rose. I maintain that Fosterpur is a rose garden. Weeds? To be sure; but a garden has to be weeded. Inferior roses? Some, but good enough to graft on to; and what is more fascinating after all than spiritual Burbankism?

And now you know why I say—In open spaces shall rise man's habitations, and the wilderness shall hear his voice in praise.

Listening In On the World

A Review of Significant World Happenings from the Christian Viewpoint

By JAMES A. CRAIN

SECOND in importance only to America's entry into the World War in 1917 is the estimate put by European chancellories upon President Hoover's proposal for a general moratorium of one year on war debt payments. It has been apparent for some time that Germany could no more meet her obligations under the Young Plan than she could under the Dawes Plan and rumors of her possible collapse have caused uneasiness in European foreign offices. The mysterious visit of Sir Montagu Norman, governor of the Bank of England, to America—which was mysterious only to those not in "the know"—the visit of Chancellor Breuning to Prime Minister MacDonald at Chequers and the equally hurried trips of Secretary Mellon and Secretary Stimson to London and Paris were all for the same purpose, namely, to devise some action to avert financial collapse in Germany. In a desperate effort to meet its obligations the German government recently imposed additional taxes upon its citizens. This action gave no little impetus to the Hitlerites on the one hand and the Communists on the other. Should the existing government be overthrown the result would almost certainly be civil war in Germany between the Hitler fascists and the Communists. Such an eventuality would have the most momentous consequences for European stability. Hence the present rushing to and fro to work out some sort of plan to prevent German collapse.

The present proposal finds France in her usual rôle of objector. Instead of joining the other European powers in enthusiastic acceptance of the plan, France is attempting to strike a bargain. The gist of the Hoover Plan is an offer upon the part of the United States to give her debtors an extension of one year's time on their obligations to her, provided they will extend the same extension to Germany on the reparations payments. To this proposition France suggests that Germany be required to pay according to the terms of the Young Plan, but that the Bank of International Settlements be authorized to reloan to her such sums as in the judgment of its directors is required to stabilize her government. The French government has succeeded in securing approval for its proposal by a majority of 189 in the chamber of deputies, which, in view of the belligerency of that body in all matters pertaining to Franco-German relations, is considered a victory for the liberal side. President Hoover evidently regards the French counter-proposal as either a part of the usual French diplomatic procedure to secure special privileges for herself, or as an adroit political move to placate Germanophobes among her own population. At all events, he has let it be known in plain terms that he will tolerate no important modifications of his moratorium proposals, and inasmuch as any European settlement depends upon extension of credit by the United States, it may be taken for granted that his terms will ultimately prevail.

The immediate effect of the publication of the Hoover proposals, outside of the stir created in the foreign offices of the world, was reflected in the stock markets of New York, London, Paris and Berlin. Stocks indicated the renewal of confidence by a general upward trend of prices and the end of the week in which the announcement was made was said to have been the best business week since November, 1929.

All of which indicates just how much of an Old Man of the Sea this whole reparations business is, anyway. The Versailles peace conference, dominated as it was by victorious nations, some of whom were distinctly disappointed when the war ceased before their armies were able to fight on German soil, was in no mood to be moved by considerations of justice. The treaty was a dictated treaty. The alternative to signature was immediate movement of Allied armies into German territory. The cost of a war for which all of Europe was to blame was saddled upon Germany. Subsequent revelations have shown France, Russia, Austria, and Serbia equally to blame with Germany. But upon the German people was charged the cost of the war and reparations staggering to the imagination were laid upon them. Her monarchy replaced by a struggling republic fighting for its life, her monetary system in ruins, her foreign trade destroyed, her colonial possessions gone, and her industries wrecked, there seemed to be no possibility that she could pay. Then came the Dawes Plan. It broke down before it got well started. Then came the Young Plan. Now after two years it proves impossible of accomplishment. Sixty-three years of payments, and Germany has been unable to make even two of them to date! How can war debts ever be paid? And should they be paid? The only way Germany can pay her debts is to increase her foreign trade. Where will that increase come from? She will have to take American, British, French, Italian, Belgian customers. How can she do that? By making and selling goods cheaper than those nations can make and sell them. Then what will happen? The scale of living of every nation in the world will be lowered, including the German, while they take our customers and our trade and leave our industries and workmen idle, so that they can pay into the coffers of our idle rich the fruits of their toil and the price of our own depleted industries. War debts can never be paid and statesmen know it. How long before they will propose cancellation as the price of a general disarmament?

Even those who are most sympathetic with the aims of American labor are compelled to admit that the labor movement in this country is almost wholly materialistic, that its aims go little farther than bread and butter. There is almost totally lacking that earnest spiritual quality which is imparted to the British Labor Movement by such men as Ramsey MacDonald, Arthur Henderson and others. There are no such spiritual leaders in its heritage as Frederick Dennison Maurice and Charles Kingsley. Its leaders see nothing wrong with the system under which they work. They accept the doctrine of economic individualism and quarrel with capital only about the distribution of the profits. They do not look upon industry as a project in brotherhood, but are perfectly willing that the world of industry shall be divided into capital, management, and labor, provided labor can secure a large enough split of the profits. Organized labor is almost as antagonistic toward such experiments as those of the Columbia Conserve Company, the A. Nash Company, the Endicott-Johnson Shoe Company as they are to the most rabid anti-union, "American Plan" open-shop concern.

Which probably accounts for the frequent alliance between union labor and unethical and sometimes criminal groups. Samuel Gompers always maintained a liaison between union labor and the brewing and distilling interests and his voice was ever lifted in their behalf. The American Federation of Labor has never failed to go on record for light wines and beer. Matthew Woll, vice-president of the American Federation of Labor, is one of the most rabid of the American Security Leaguers and all-round ranter against Communists, I. W. W's, etc. The McNamara brothers, whose criminal exploits of a half century ago culminating in the blowing up of the Los Angeles *Times* building sent them to the penitentiary, "Big Tim" Sullivan of the Chicago Teamster's Union, and other gangster-union official combinations have cost the American labor movement dearly in public opinion. What is needed is a wholesale housecleaning in the leadership of certain unions and the development of a social philosophy in the labor movement that visualizes more than mere increases in wages, but which develops a spiritual dynamic in keeping with its material demands. Of what value are higher wages and more leisure unless the individual shall be fitted to use them when they are his?

Pension Fund Enters New Period

By A. E. CORY

WE HAVE now come to a new period in the history of the Pension Fund. The campaign period as recognized by the Convention and Budget Commission, came to an end as of June 30, 1931. The Pension Fund has been looked upon as a campaign organization. From this hour it is not a campaign organization, but a permanent, growing organization. The change is from the campaign psychology and promotion to the administration and regular promotion of a permanent organization. Our budgets can no longer be the budgets of a campaign organization. They must be the budgets of a permanent organization. Our goals now will not be reached by campaign methods, but will become permanent goals, to be promoted in a regular way until they have been reached by the churches. Our whole plan now is to go forward as a permanent, growing organization.

Achievements in Pension Plan

The number of ministers enrolled is now (July 2, 1931) 3,787; the number of churches and organizational equivalents enrolled is 2,440.

Ministers may enroll at any time, but if they are to share in the $8,000,000 fund they must have enrolled before January 31, 1931, and must observe the following resolution which was passed by the Trustees on July 2, 1931:

RESOLVED THAT December 31, 1931, be set as the date by which the members' payments must have been commenced by those who have enrolled in the Pension Plan in order that they may participate in the Prior Service Fund. After that date, until further notice, the Trustees may accept members' payments from enrolled persons, with the right to participate in the Prior Service Fund, if the reasons for the delay are satisfactory to the Trustees. In any event members' payments shall be required from January 1, 1931, or such later date as the member may have re-entered service, if not in active service on January 1, 1931.

The record of dues paid under the Pension Plan to July 2, is as follows:

The ministers paying their 2½ per cent number 2,147.

The churches paying their 8 per cent number 1,930.

The members' payments to date have totaled $52,785.89.

The churches' payments to date have totaled $123,166.80.

Grand total of dues paid, $175,952.69.

This money is invested in a separate fund, and is used for its designated purposes. It provides the protection benefits announced effective as of April 1, 1931.

Achievements in the $8,000,000 Campaign

In the campaign for $8,000,000, about one thousand churches have had fellowship to date. The total resources of pledges, guarantees, and funds to count on the $8,000,000 now (July 10, 1931) total approximately $3,125, 612. This is the only sum upon which the Trustees can base financial obligations. In addition to this, however, churches have definitely indicated dates of canvasses and intentions to the amount of $2,000,000 more, which we believe can eventually be secured. The amount collected on pledges as of July 10, 1931, totals $215,585.83.

Since January 1, 1931, all Ministerial Relief payments, averaging $9,730.85 a month, have been paid from the $8,000,000 fund. There are 426 ministers, missionaries and widows of ministers on this roll.

Upon the results realized, the Trustees have felt that they could now declare age retirement pensions effective as of August 1, 1931, as indicated by the following resolution:

THAT the progress of the campaign for the $8,000,000 fund to date, as reported by our executive officers, and the advice of our actuary, justify and warrant the granting on and after August 1, 1931, and until further action, of 42 per cent of the age retirement pension contemplated in the Pension Plan and the same is hereby authorized.

This means that where a pension of $600 is contemplated in the Pension Plan, for the present it will be $252. Since the pension of $600 is based on 35 years of service and a salary average from January 1, 1931, until retirement, of $1,200 or more, pensions for briefer service or a lower salary basis will be proportionate.

These figures apply only to the age retirement pensions which depend in part upon the $8,000,000 fund and in no way affect the pensions and benefits that are provided by the 2½ per cent and the 8 per cent dues from ministers and churches.

The Pension Fund executives believe that from churches that have not definitely expressed themselves, from individual givers, and others, we will eventually reach the $8,000,000. The Trustees are holding to a conservative policy, but with the cooperation of the churches, will move forward as rapidly as the pledges and resources justify.

This report is submitted with great thankfulness for such accomplishments in an hour of depression and pessimism. Truly God has led his people.

A Chronicle of Colegio Ingles

By ETTA NUNN

THE Colegio Inglés in San Luis Potosi, Mexico, was founded in 1890 by the Methodist Church, South. It made quite a name for itself and built up a good patronage before all the missionaries had to go out of Mexico at the time of the revolution. Before the missionaries could return to Mexico there had been an exchange of properties and locations and the Disciples of Christ were making plans to enter San Luis Potosi. The first of the missionaries came in December, 1919. The Colegio was reopened in 1920. In the eleven years the policies of the school have changed considerably. In the beginning there were really two schools—one doing all work in English and the other in Spanish. As rapidly as could be done in justice to the students the English school was eliminated and all work was done in Spanish except that each pupil had an English lesson every day. This is the policy now—to educate the children in their own language and give them English as our schools at home would give Spanish.

At present the school has two years of kindergarten work, the six primary grades, according to all the official schools of Mexica, two years preparatory, a commercial course, and a group of Normal teachers who are taking a special course in kindergarten work. The first group of these Normal students and teachers, fifteen of them, will receive their diplomas this month. Another group has begun the course. The State Normal sends many of its students to our school for observation.

This year we have matriculated in kindergarten, 34; in primary school, 159; preparatory (including commercial students), 62; and the Normal students, 22. The missionaries give the English courses, the commercial course and Bible in preparatory work. No Bible can be taught in the primary school. A missionary also has charge of the boys' gym work, Camp Fire Club, cooking and sewing, and the library.

We employ the best teachers we can find and have built our reputation on merit. Not many high-class Mexican girls attend coeducational schools, especially for the higher grades. The standard for boys is too low and the girls are not accustomed to being with boys, unchaperoned. But our school seems to have so good a name that a number of the high-class girls do come. Others have wanted to come but could not because they were not willing to be in the Bible classes. We felt we could not make exceptions for them, neither did we want the spirit of division among our young people that some of these high-class girls would bring. We prefer having them come slowly, as we can assimilate them.

It is hard for the people here to realize that when we teach Bible we do not teach dogma, but as they do realize this to be true they will not so much object to the Bible classes. There seems to be little objection to the boys' taking the class but it is forbidden the girls. One boy told us that his mother cannot go to confession because she allows her children to come to our school. But they continue to come and the father is president of the Parent-Teacher Association. We find the middle class more open-minded and, despite opposition, they continue to come to us. They are the ones who become teachers and often rise to responsible positions in business and government circles. Many times they do not have the money for school expenses and we have to grant reductions. Many of our church members come under this class. We must help them as wisely and generously as we can for they are the hope of the future church. Should we change our policy and have the school as in the old pre-revolution days we might pay expenses. Then all the work was in English and the government allowed them to have religious teaching. Even with

Miss Etta Nunn

that many high-class children came, but we have not found any of them in the Evangelical Churches. At that time there was a charity school. The pupils were absolutely separated from the "better class"—even had to enter through a different door on another street. That is not our idea for a country that is a republic with something of democratic ideas for its people.

This year our boys are doing good gym work and are developing some fine basketball teams. They have won several games from the university students. Now they are begging for uniforms and we want very much to help get them. Some of them came complaining the other day because we allow the university boys to practise in our gymnasium. They said they would know the field and would practise until they would be better than our team. It was a good chance to teach them something of good sportsmanship. The teacher of the girls' gym classes is one of our Mexican teachers who had a year of study in the States and afterward graduated from our Normal School in Aguascalientes.

Next year we must have more room for the preparatory department. With the money we have kept from our Jubilee fund we can buy a property that adjoins our gymnasium. That will give us adequate room for many years, except the auditorium which is so greatly needed. Many times the only place that will hold the people who want to come to our various special programs is the gymnasium. That has no roof and if it is rainy or cold it cannot be used. Our largest assembly room will comfortably hold about two hundred people. There is no place where we can assemble the whole school at one time. How we do need such an auditorium! Then we shall need equipment for the preparatory school also. We shall have the third year in 1932.

To stimulate regular attendance and punctuality in the primary school a medal is offered each year. It has made a great difference and has created school sentiment along this line. In the sixth grade we also offer a scholarship (including matriculation and tuition for first-year Prep.) to the best all-round pupil. We hope to have such a scholarship for the preparatory school because in this way we can hold our best students until they finish the course. We offer a medal each year for the best all-round pupil in the preparatory department. Next year we shall have the three years of preparatory work which completes the first cycle of secondary studies. After this, three years' special and professional courses are open to those who care to continue. We hope some day to have some scholarships which will help pay living expenses for worthwhile boys in our boarding department.

For some years the Colegio has published a small monthly paper. It gives school news, writings of the pupils and also some articles that are helpful to the parents. It is good advertising, helps in announcements, etc. It gives much help in our temperance teaching. This year special emphasis is being given to temperance teaching. Each grade has systematic study of the effects of alcohol, etc., and the upper grades in the primary school are having contests. The June meeting of the Parent-Teacher Association will be given over to a temperance program.

This year our missionary nurse came and helped us put on a health program. Every child was examined and recommendation made to parents and teachers. Each grade has its special studies and plans. The children are keeping their records.

The ideals of our school are high and Christian. We feel we are making a very real and worth-while contribution.

Where China Takes Care of Her Own

By ADALINE BUCHER

RECENTLY I went on one of the most interesting trips I have had since coming to China. The Social Service section of the Woman's Club took a tour of all of the welfare organizations here in Nanking. We started in with the City Health Center. Mrs. Mei, who is the head of this work was our guide throughout the tour. There are four departments of the public health work—general administration, control of communicable diseases and vital statistics, health and welfare, and public health and nursing. The whole project is quite new and of course there is much yet to be desired, but one is impressed with what has already been done. Their object is to emphasize preventive measures instead of curative, but as this field is wholly new to Chinese they are obliged to use some curative medicine. All of the treatments and drugs used at the health center are free, with the exception of those used in the treatment of venereal diseases. As these drugs are quite expensive, fees are charged the patients.

This particular health center we visited has a population of 52,000 in the area which it serves and it specializes particularly in maternity cases and child welfare. At the present time they have 800 cases on their records. They are making an effort to have all births reported within this area. The residents are obliged to notify the police of all births and the police in turn notify the health officials. A nurse is then sent to the home to instruct the mother in caring for herself and the baby. Mrs. Mei stated that fifty per cent of the pre-natal cases they handle return for post-natal care.

Our next visit was to the Girls' Orphanage, which is Madame Chiang Kai Shek's pet scheme. This is for children of officers whose fathers were killed in battle. And this school is really wonderful, but of course much money has been and is being spent on its upkeep. All of the youngsters wear uniforms—the ones who have been there for some time wear black and the new ones are in gray. Their friends and relatives are allowed to visit them on certain days but the children are never allowed to return to their homes after they have been accepted. The day we were there was a special day commemorating the establishment of the capital in Nanking, and it was also guest day. We got to see part of the program they were giving. One group of five little tots about six years old took part in a little dance where one was a flower and the others butterflies. They were dressed in short, white ballet costumes and the butterflies had various colored silk wings. Their lips and cheeks were a bright carmine and their faces were chalk white—with flour not powder.

Young China getting a start in the University of Nanking Hospital

Our next stop was the City Foundling Home. And oh, but one's heart did ache for those little waifs. The place is clean and each tiny baby has a crib of its own, but nine-tenths of them look like they had either syphilis or gonorrhea. One baby's eyes were all matted shut so that it could not open them. They have wet nurses for the babies and they look fairly healthy. Nearly all of the babies have been left on the doorstep in a basket. They are kept here in the home and later on an effort is made to find homes for them. The work is well worth while and it is carried on very well indeed but it made me fairly sick to think of all those tiny mites—no homes, no parents to claim them and most of them handicapped because of inherited diseases at the very start.

We then went over to the Girls' Orphanage and the Woman's Industrial Home. The babies who have been in the Foundling Home and who have not been adopted are brought over here where they can go to school and also learn to help themselves. Here we had one of our surprises. The house fronting on the street was very unpretentious, but on the inside it ran back for a block or more and one went through courtyard after courtyard, upstairs, downstairs and until he was completely lost.

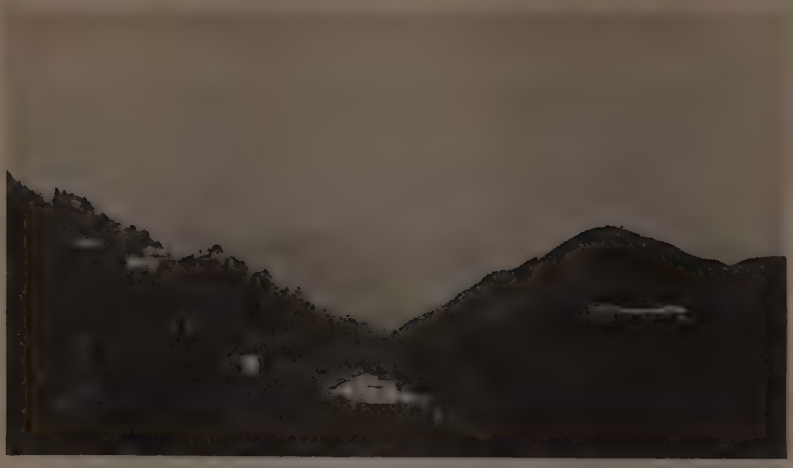
Here I had my first glimpse of loft work rooms. We climbed a rickety steep flight of wooden stairs to this loft and it was here that the industrial work was carried on. The light was good and they had plenty of fresh air. Some of the women were operating stocking machines, some were doing embroidery, some drawn work, some weaving baskets. All seemed to be quite happy. The guide told us that some of these women were prostitutes and some were widows. They also told us that many of them have never lived elsewhere. They were brought into the foundling home as babies, taken over into the orphanage at school age and have remained there, married and had their children. It sounds highly improbable and not the least bit desirable, but the struggle for existence is so keen that I suppose they prefer that even tenor of life to one which may offer more variety. They are to have an exhibit and sale of their work soon.

Our last visit was to the Model Prison. It was too late to see the prisoners at their work, as they had all been taken back to their cells, but we did get to see the building and grounds. The buildings were all quite comfortable and the grounds beautiful. There were lovely old moon gates and well kept lawns. The guide told us that at present there are about 1,300 men and 150 women. The majority of the men are in for opium smoking. They are kept there about two months for that, and no treatments are given them. They must suffer horribly. Most of the women are in for murder and kidnapping. I was quite surprised at this but the guide claims that it is a fact.

As a good contrast to all of the above, I am enclosing a picture of the babies in the nursery of the University Hospital.

Peace will come when there is a realization that only under a reign of law, based on righteousness and supported by the religious conviction of the brotherhood of man, can there be any hope of a complete and satisfying life. Parchment will fail, the sword will fail; it is only the spiritual nature of man that can be triumphant.—*Ex-President Coolidge.*

School a Boon to Missionaries



Woodstock School from the Bazaar

The building at the extreme right is the college building in which all the girls live while taking their three years' college training. The building below in the center is the Boys' Hostel in which about ninety boys live. The group of buildings about 300 feet up the hill compose the girls' dormitory and the classroom buildings. Just above these a new auditorium is being built for the school. Woodstock is located between 7,000 and 8,000 feet above sea level on the side of Landour Hill. From Landour there is a wonderful view of the snow-capped Himalayas, sixty-five miles in the distance.

WOODSTOCK SCHOOL, India, is a crowded institution this year. We have between three and four hundred pupils, the majority of which are the sons and daughters of American missionaries. However there are between eighty and ninety English, Indians and Anglo-Indians. Among the Indians there are the sons of the Maharajah of Nabah, several high-caste Hindus, a number of Mohammedan boys and girls and several Parsee girls.

Woodstock is run on the plan of an American school and we have an American curriculum with an English supplement. In the student body there are three large Christian Endeavor societies, Girl Guides and Blue Birds, Boy Scouts and Wolf Clubs, a Latin Club and a French Club, various other clubs and a Y. W. C. A. in the college.

The student body has a student government on the plan of the government of India, at the head of which is the principal who is the King Emperor. Under the King Emperor a Viceroy is elected by the students of the school, and the various members of the cabinet are represented by the other students, all elected by ballot vote. Each standard (class) represents a province of India. They elect their governor and commissioner and other officers of the province. So the government of the school is almost entirely in the hands of the students.

Last Sunday was our first junior church service. While Kellogg Church is a comparatively large church it is not large enough to accommodate all the parents and the children who come to the hills for the hot season. So it has been arranged to have the junior church from 9:45 a. m. to 10:45 a. m. and the adult service from 11:00 to 12:00 on Sundays. The junior church like the government of the school is practically in the hands of the pupils, with the aid of two members of the staff. The plan is to have a worship service followed by a sermon by Mr. Gray of the Australian Mission, after which the boys and girls are grouped together to carry on a discussion of the sermon and other religious questions. This is followed by another call to worship and the benediction. The children are greatly interested in the morning worship and are very enthusiastic about planning the programs. It is quite like an adult service, and it is hoped that it will develop a fine group of leaders among these young people.

VIDA ELLIOTT.

Mussoorie, India.

Slaves to Superstitions

ONE day while we were sitting at lunch we saw a procession of 168 women coming along single file from a village and going through a field by the house. An old woman had died in this village three days before and the married women of the village had come to perform a certain ceremony at the spot where the body had been burned. We went over and at first stood at the outside of the group. We weren't at all sure that they would want to have us there. They might think that we were casting an evil eye on them. A woman came over and danced in front of us for a few minutes and then a very old woman who is the village witch came and asked us to come over in the midst of the crowd.

They think that the spirit of the dead person stays in the spot where the body was burned and will not leave until this ceremony is finished. The women had piled up a mound of leaves and around this they were putting little stacks of rice and wheat. Several times three or four women marched around this pile of leaves looking this way and that for the spirit. I couldn't find out just how they would recognize it. Off to one side some food was being cooked and a portion of this was eaten by the chief mourners. The remainder was scattered around on the ground.

Two men were present to beat drums and women danced in front of them. As soon as the music stopped three women who are hired for the occasion chanted some song, the words of which we could not understand. Everyone was happy. They laughed and played like a group of children on a picnic. They do this because the spirit must see them happy. They leave the food there for the spirit to eat. Then she will be content to go off to her abiding place and not give them any trouble. They scattered leaves around for plates for the spirit to eat off of and then the whole group filed off down to the lake for the ceremonial bathing. In the meantime two dogs and numerous crows were on hand to eat up everything left for the spirit. Of course the people know this but they go right on pretending that the spirit of the dead person eats it.

Each woman had brought along a clean sari to change at the lake. We went after them and sat down on the ground up above the water where we could see them. Two or three women went out into the water first and filled some small vessels. They returned and poured this over the heads of the relatives of the deceased. Then they all took turns going into the water for their baths, after which they came up on the bank and changed their wet saris for dry ones. We decided that the ceremony was about over so went back to the bungalow. In a short time the women were seen going back to their village, still walking single file. That night they would have a feast to finish the celebration and let the spirit depart in peace. The expense of all this is met by the family of the person who died. Feasts are always given at the time of births, marriages and deaths so the people are constantly in debt. If they could eliminate some of these customs their economic condition would be considerably improved.

ESTHER GALE POTEE.

Pendra Road, India.

"Thou must share if thou wouldest keep
That good thing from above;
Ceasing to share, thou ceasest to have—
Such is the law of love."

The Price of a Bride in Africa

By RUTH MUSGRAVE

I WANT to tell about the first engaged couple I have had in connection with the Girls' Home. We have eighteen girls from six to sixteen years of age.

The oldest girl is Ikenge Marthe. She is in next to the highest class in school. She reads the New Testament nicely, sings in the choir, and takes a leading part in Sunday school and Christian Endeavor. In her home life she cooks, washes, works gardens, molds cooking pots, weaves baskets and mats and sews nicely.

Boka Daniel is her sweetheart. He has finished school here and has had one year and a half at the Congo Christian Institute in Bolenge.

Boka is about nineteen. He decided he would finish his second year and then come for his bride so they could have one year together in college.

But one day a man came to Lotumbe and said that Ikenge was his daughter and that he wanted to take her out that day. He went to the State white man who gave him permission to take her. In fact the white man sent his soldier to seize her as a criminal. I calmly asked God to open the father's heart and permit us to keep her. I got on my wheel and went to the head elder and told him to help me pray. Then we walked to where the father was. At first he refused but soon he softened his heart to listen to my pleadings. He finally agreed for her to stay just six months longer. He knew Boka and agreed for him to be the husband of his daughter. He told us to call him at once from school. We knew that was the only way to save the girl from the harem of some old heathen. The steamer was going to Bolenge on other business so we told Boka the situation. He disliked to leave school in the middle of a term but came with us.

You see the whole thing happened like this. One day a man took a girl as his wife without paying the dot. Later the girl was chosen by another man who paid the dot. The woman had a baby by the first man but it was not born until the mother was living with the second man.

This couple and this child came to the mission for they had heard of the love of Jesus and wanted to be his children.

They are two of our truest elders or leaders of the church. They taught Ikenge not to run with boys but to care for her body and be a Christian. They have three other children. When we asked to take Ikenge into the Home they agreed.

Now that the girl is to be married that old man comes up and asks the State for his daughter. Belgian customs are to let the man have the child, therefore we were helpless.

Boka is working from morning until night for the dowry. It is pitiful for the old man is putting the price of Ikenge so high that it will take months to get her paid for in addition to what his five sisters are able to do for him.

Sisters get a certain part of their own dowry. They put it away in behalf of their brothers. It is pitiful indeed for a boy, who has no sisters, to get married. The father is asking for 100 anklets. The sisters have about 60. Boka will have to have about 40. Each anklet costs from fifteen to fifty francs. That is from forty-five cents to one dollar. The father also wants a sewing machine and a goat, costing about the price of the anklets. We are going to insist that the father divide this with the mother who has taught Ikenge and cared for her through the years. That is native custom.

Boka and Ikenge are being as true as gold to each other and are promising faithfully that they will not do anything that will mar Christ's standards for all mankind. It is so hard for the young men and women to be true to Christ for their heathen relatives agree to and encourage them to follow heathen customs.

It makes me wish I had a fortune to spend in helping the youth of our land to free themselves from the sins of the world.

Chapel at the Congo Christian Institute

THE speaker is a tall well-built man just over six feet. He is a student at the Congo Christian Institute, Africa. To see him you would not judge he had much experience in the Christian life but that is his theme at the morning chapel. The hour for chapel is ten-thirty, and all the students attend. Part of the week the students arrange their own speaker and the other mornings are given to music or talks by the white faculty and visitors. It is usually a period of spiritual interest and refreshment.

Today the speaker says he wants to tell how he happens to be a student and he begins many years ago. He was a small boy in his village and his parents taught him that he should love his own family and no other. He should not go into other people's houses and he should not eat away from home very often. His own people were to come first and he was to think about them all the time. After awhile he began to think of this and wonder just how his own people happened to be different and if every boy was taught the same thing regarding his own family. He asked other boys and he found they were all taught much the same thing.

Then one day he said to his father, "Tell me about your father—that is my grandfather," and when that was answered to his satisfaction; "Now who was my great-grandfather?" Again he received a reply and they went on back perhaps a couple of other generations, but not very far, as everything has to be done by memory. He got also as many aunts and uncles as his father could remember. He thought of these names a good deal and after a few days he requested the same things from his mother and he was surprised to find that four or five generations ago the line of his mother and father had crossed. I expect his parents were surprised, too, to hear him tell them they were all from the same people so why should he keep himself from other folks because his own people were better than they?

Then one day a Catholic teacher came to his village and in due time he was accepted as an inquirer. He was two years in that teaching but he never seemed to arrive anywhere. Many things he did not understand and there were questions for which he didn't find an answer. One day one of our own teachers arrived in his village and he sat with a few others beneath the village tree and heard the gospel presented in a different way and he heard songs of Zion sung in his own language. This was quite a day in his life and he followed the new teacher to learn more.

In due time he was baptized and now many of the things that had troubled him were made plain. He saw that the gospel did not sanction the teaching of his parents: "Think only of yourself and your family." He saw God as Creator and Father of us all. He saw freedom in Christ Jesus. He was happy to begin school and it was a great day when he could read the New Testament for himself.

The school is glad to have such material among its students. He naturally will want to know the "why" of most things and that is the type of student that counts for most. He already has the dynamic of the gospel in his life and will in time no doubt want to return home to preach a gospel he fully believes.

HERBERT SMITH.

Bolenge, Africa.

The problems of interpreting Christianity to the world today are so great that the best thought and energy of the whole Christian church is demanded in this enterprise, instead of expecting the missionary group alone to accomplish this huge endeavor.—*Doctor Oldham.*

Work Among Chinese by Chinese

By STELLA TREMAINE

RECENTLY we have been made glad in Wuhu, China, by the visit of an old Academy graduate. I take no credit for his training as he graduated before I came here. His English name is Jacob Ho. He is working under the Chinese Home Missionary Society in Yunnan. You may think it strange that when the Chinese churches are still so far from self-supporting that they should want to form a missionary society, but I think it one of the most hopeful and encouraging tendencies of the Chinese church that they are anxious to do something to send the gospel to the far-away and almost inaccessible parts of China where there are few or no missionaries. Yunnan is the extreme southwest province of China. It is very mountainous and wild and great portions of it have been almost untouched by missions until today, as travel there is very difficult.

About ten years ago the Chinese churches decided that they would try to send a few missionaries to work in this very difficult place. Of course, no one church can give very much, but a number of churches each give a little. A few young people volunteered to go and have been there working ever since. Mr. Ho and his wife were two that went. He is back in this section of the country for six months now telling the folk about their work, difficulties and victories for the gospel there. He certainly held his hearers spellbound. He told of how soldiers attacked him once with bayonets. One stab broke his fountain pen but did not injure him. Another stab was deflected by his money wallet, and a third was stopped by his New Testament which he had in an inner pocket. Then a strange man beckoned him to come into his house. He dodged into the open door and his life was saved. He told how they had organized a little church and had a nice little work started when their enemies came and burned the church down. But the Christians, all of whom were poor people, built the little church up again. He was driven from place to place with his wife and little children, but always when things looked blackest some man who had heard of the work he had done in some other place, or someone who had had some contact with Christianity and knew that he was a preacher, would appear and rescue them from the difficulties.

His entire message was a recital of faith and triumph under great difficulties. He is anxious to get back to the work, and although his field is right in China, it takes him longer to go from Wuhu to his field than it takes me to go from my home in Kansas to Wuhu. All of the Christians who heard him speak were very much aroused over the need and all were encouraged to support the work more liberally.

Of course at the Academy we are glad and happy because one of our boys is doing such a fine work, and we hope that many more of our boys will do some fine constructive work for the kingdom.

It is by the work of men like Jacob Ho that China will be brought to Christ. American and European Christians will never give enough money to send out enough missionaries to reach the Chinese as a nation, but we can feel that the real evangelization of the Chinese has begun when the Chinese church itself sends the preachers and the funds to support his work.

Contrasting Practical Christianity and Impractical Hinduism

By MINNIE NICHOLSON HARNAR

THE teachers in Burgess Memorial School, Bilaspur, together with the girls, conduct Sunday schools for non-Christian groups, a Christian Endeavor society has been inaugurated and some of the younger teachers, as their special contribution, take turns in helping and teaching the servant women in the institution who are Christians but of a poor, ignorant class. They relieve the women by doing their work in the kitchen to enable them to attend communion on Sunday morning.

Then as a special bit of work some of the older teachers began going to a near-by village to teach and preach. They found the place as dirty and unkempt as such places always are and practically every inhabitant suffering from itch. As their first measure, therefore, they set about curing this trouble. They went regularly to apply the ointment on mangy hands and by this act of mercy found a ready response to their teaching about both cleanliness and godliness.

Not long ago while we were waiting at a nearby village for a train, we noticed a rather unusual group approach us and sit down to wait for the same train. A woman carried over her shoulder, bound in a very clean white cloth, what appeared to be two ordinary brass "lotas," one at either end of the cloth. The missionary friend who was waiting with us remarked that they must be taking some relative's ashes to cast on the Ganges, as is their custom. In order to verify it he strolled over to chat with one of the men of the group who informed him that instead of ashes the vessels contained holy water from the Ganges. He had gone north to Rampur, the source of the Ganges in the foothills of the Himalayas to worship and had carried back with him this holy water. They had used it in special forms of worship in their village and now he was proceeding to Calcutta with it, where the Ganges empties into the sea. Arriving there he will empty the water into the sacred Mother Ganges and it will flow gently around the shore into the sea. Thus this bit of holy water is saved the long tedious trip of hundreds of miles and the man thereby acquires great merit for himself, and their beloved goddess is glorified. But who is benefited and helped to a fuller life?

Bilaspur, India.

Business Men Provide Camp Facilities for Texas Orphans

A BUSINESS men's club in Dallas, Texas, known as the Salesmanship Club has equipped a first-class camp on the wooded shore of a beautiful lake some ten miles from the center of Dallas. The equipment consists of dormitories, dining room, playhouse, outdoor game equipment, swimming pool, showers, tennis court, and other recreational facilities. The grounds consist of 2½ acres well wooded, affording a wonderful summer playground for boys and girls.

The Salesmanship Club of Dallas is host during the summer season to several groups of orphan boys and girls. Approximately two thousand children will be accommodated at the camp during this summer season. The period of each group is two weeks or ten days, and the camp is open from June 1 to September 12. The first group of Dallas children to be gladdened by this ten-day period of rest and recreation was the boys and girls, 140 in number, from the Juliette Fowler Orphan Home under the direction of M. Boyd Keith. Here the children are under constant supervision of trained playground instructors. The entire camp staff of workers, including cooks and helpers and food, is provided free by the Salesmanship Club. Mr. and Mrs. Keith lock up their fine residence and adjust numerous business and social affairs so as to live with these children and function as real parents. It is wonderful to observe the esteem and love which 140 boys and girls can bestow upon a good Christian man and woman. The Bachelors' Barbers Union of the city of Dallas provides free haircuts.

I visited the camp one Sunday afternoon. It was interesting to watch these children play at games and swim in the pool. All restraints in the form of rules, including rising and retiring bell, are removed for this period of vacation and it is amazing to observe the quiet orderliness and behavior of these children. Yet this all seems very natural and not forced upon them by discipline.

Mr. Bader was also present as a visitor at the camp on this Sunday and led the children in their religious services.

GRANT K. LEWIS.

"He Yet Speaketh"

By J. RANDELL FARRIS, Minister

E. C. Hillyer

Hillyer Memorial Christian Church, Raleigh, North Carolina

Mrs. E. C. Hillyer

IN ONE of the most prominent locations in the city of Raleigh, North Carolina, on a lot 200 feet square, stands a beautiful stone church, part of the first unit of a great plant which when completed will be one of the finest churches in the brotherhood. As it now stands the property is valued at $140,000.

In 1915 a Sunday school was organized in Raleigh and met in the Chamber of Commerce room for several years, at which time a nominal church organization was perfected, with various ministers supplying the pulpit. The first regular minister, W. C. Foster, was called in 1922 and a small church building was erected. George Cuthrell served the congregation from 1924 to 1930, and it was during his ministry that the church and lot were sold for $35,000 and the new church built.

But for the generosity and vision of Mr. and Mrs. E. C. Hillyer, the congregation numbering only 200 members at that time, could not have undertaken such an enterprise. Because of gifts in money and the time given in looking after the details of building, the church was named, "Hillyer Memorial Christian Church."

Mr. Hillyer was one of the elders of the church and longed to see the indebtedness on the present building paid. He assumed the $25,000 borrowed from the church erection department of the United Christian Missionary Society and had paid $7,500 of that amount before his death on May 17 last, at the age of seventy-four. It is thought that his grief because he could not do more during the last two years of depression hastened his death.

E. C. Hillyer came to Raleigh thirty-two years ago and was a fine, shrewd, honest business man. He was baptized by B. H. Melton at Frederick's Hall, Virginia, during an evangelistic meeting. It was at this place that Mr. Hillyer married Miss Augusta Henderson in 1895, who survives him and is interested in carrying out his wishes in regard to the church.

The communion service was Mr. Hillyer's chief joy. He always prayed a beautiful prayer of thanksgiving and consecration. On the morning of May 17, while giving thanks for the loaf, his heart failed. After a moment's pause and as he was being carried to the study, he said, "This I ask in Jesus' name. Amen," and passed over into glory. He will be greatly missed but "though dead yet speaketh."

"Music Hath Charms"

WE HAVE often heard that "music hath charms to soothe the savage breast" and certainly all of the people of Congo love harmony of sound. They don't care much for quality of tone, nor for accuracy but, oh, how they do go in for volume! For this reason the song leader has a very difficult task and often finds himself being led instead of leading, so Mrs. Hurt was very happy when she was given an accordion to take to Africa. It not only has great volume but can easily be carried on itineraries into the back country.

Mrs. L. Hester Thomas, of Fairmount, Indiana, conceived the idea of sending an accordion to Congo when Mrs. Hurt heard her play and admired her instrument, but just how to accomplish it did not seem so easy at first. But always where there is a will there is a way and then came the thought of having the accordion in America send one to Congo; so she played for various gatherings of lodges, clubs and churches earning much of the money for another accordion to do mission work. Doubtless many natives in the far-away villages of Congo will learn to sing the sweet songs of the church with the help of this beautiful instrument.

Mrs. Hester Thomas (left) and Mrs. Lewis A. Hurt with their accordians

Banquet in Mexico

For the first time in the history of the Aguascalientes Church we have had a Fathers' and Sons' Banquet, which was well attended by the men and boys of the church, as well as by several fathers from the outside who were invited. There were fifty present and a good meal was served by the women of the church, the tables being beautifully decorated and the program interesting and helpful.

The boys gave an athletic demonstration and the talks and discussions on better relations between fathers and sons were deeply appreciated. It is hoped that this may become an annual occasion in the life of the church. LAURENCE D. GRANGER.

Aguascalientes, Mexico.

Interesting Items from Our Colleges

Cotner at Sylvan Dale

WITH more than seventy-five students enrolled, the third annual session of the Cotner College summer school, held at Sylvan Dale, between Loveland and Estes Park, in Colorado, shows an increase of 100 per cent above the registration of any previous year, according to Dean B. E. Ogden, director of the summer school.

The mountain campus was formerly a dude ranch and was acquired by Cotner College through the assistance of the Christian churches of Colorado. The first summer school session was held there in 1929, after the ranch properties had been changed by remodeling some of the buildings for use as classrooms and others for housing and dining quarters.

The summer school runs for eight weeks, offering standard courses, closing on August 7. The Rocky Mountain Young People's Conference will be held on the campus August 10-17, and will be in charge of Miss Ethel F. Johnson, Denver, regional superintendent of religious education of Disciples of Christ.

The prospects for increased enrollment on the campus of Cotner College in Lincoln for 1931-32 are bright. Two field men, Peter B. Cope, and L. Hulser, devote their time to field support and student solicitation. Before the close of the past school year, they found after a careful personal canvass of the student body that 90 per cent of them expect to return in the fall. Orrin A. Bell, of Lincoln, who was graduated with distinction at the recent commencement, is devoting the summer to student recruitment for the college.

Hoovers Praise Butler Co-eds

A letter was recently received by President Robert J. Aley of Butler University from Mrs. Herbert Hoover, commending the co-eds of the University for the excellent service rendered by them at the banquet held in Indianapolis on June 15 for President and Mrs. Hoover. The letter follows:

"My dear President Aley:

"The President and I wish to send you this line of appreciation for the part taken by the students of Butler University in the banquet given by the Indiana Editorial Association. We understand that the food at our table had been prepared by the students of your home economics department, and if that is so, we want them to know how marvelous we thought the menu was. Not only was the menu delicious but the service was so perfect and unobtrusive. Your students who took part in the affair deserve much commendation on the large part they played in making it a perfect success.

"With all appreciation from the President and myself, I am,

"Yours sincerely,
(signed) Lou Henry Hoover."

Three hundred fifty Butler girls served as witnesses at the banquet, which was attended by 5,000 persons. The food for the speakers' table was prepared and served by students of the home economics department under the personal direction of Miss Helen Cade, head of the department.

Evangelist's Son Honored by Paderewski

Charles F. Fite fifteen-year-old son of Mr. and Mrs. W. A. Fite of Richmond, Kentucky, who played for Ignace Jan Paderewski when he visited Lexington last January, has been granted a two-year scholarship to study piano and theory under Sigismund Stojowski of New York City, according to a letter recently received by Mrs. Fite from Paderewski. The Polish master of the piano was so impressed by young Fite's ability that he arranged for the scholarship.

Mr. Fite will leave for New York this fall to begin his studies with Mr. Stojowski, himself a pupil of Paderewski and the greatest living exponent of the Paderewski principles.

Butler University

The fourth annual Discussion Institute was held on the Butler campus July 1, 2 and 3. The Institute was sponsored by the Butler College of Religion and the Indiana Christian Missionary Society, with Dean Frederick D. Kershner and Dr. G. I. Hoover in charge. The general subject of the sessions was "Christian Union." Leaders of the various discussion meetings of the Institute were Daniel Sommer, editor of the *Apostolic Review;* Dr. P. H. Welshimer, Canton, Ohio; Ira C. Moore, editor of *Christian Leader;* B. A. Abbott, editor of *The Christian-Evangelist;* and Dr. Edgar DeWitt Jones of Detroit.

Enrollment in the annual summer session of the College of Religion is the largest this year in its history. Forty persons are taking work in this division, twenty-four of whom are graduate students. Approximately 900 students are enrolled in all three colleges at the University, making the increase almost 50 per cent over last year. Of this number 194 students are taking courses at the Butler Teachers' College, and the remaining 666 are in the College of Liberal Arts.

Professor Alfred De Groot, instructor in Hebrew, is working toward his Ph.D. degree at the University of Chicago this summer. Dr. Toyozo Nakarai, also of the College of Religion faculty, will do advance study at Chicago after the close of the present Butler summer session.

Illinois Disciples Foundation

In the 1931 graduating class at the University of Illinois were 136 young people from the Christian churches of the state.

The Foundation and University Place Church have provided for the student group during the summer months a series of Sunday morning discussions of the theme, "Sharing World Highways with Jesus," under the leadership of such men as Dr. A. W. Nolan, Dr. R. E. Hieronymous, Dr. G. H. Dungan, and Dr. P. E. Johnston.

Urban Ogden of Indianapolis won the College of Religion sermon contest this year and Will Moore of Melbourne, Australia, received the prize for the best work of the year in Hebrew. Each was awarded $25 by Mr. William G. Irwin of Columbus, Indiana, who originated the contests. Dean Kershner and members of the College of Religion faculty were judges.

Christian College

The seniors of Christian College showed their appreciation of Mrs. Edgar D. Lee, the wife of the president, by dedicating to her the 1931 yearbook, *The College Widow.* The theme of the book is chivalry, which is carried out in mild satire throughout the division and subdivision pages. The feature section represents in humorous vein the happenings at "King Edgar's Court." Mrs. Lee has made a unique place for herself with the student body through her active interest in community singing. The students have the highest regard for the standard which she maintains in the "sings" which are a traditional part of the dinner hour at Christian. While popular songs are enjoyed, no jazz greets the visitor who enjoys Sunday dinner at the college, or is a special guest at the formal dinner given the first Wednesday evening of each month.

Speakers during commencement week at Christian included Dr. Harry L. Ice of Bartlesville, Oklahoma, who gave the baccalaureate sermon; President Walter Williams of the University of Missouri, class day luncheon speaker; and the Honorable William L. Nelson, congressman from Missouri, who delivered the commencement address.

Culver-Stockton College

Fifty students, or one-fifth of the entire enrollment of Culver-Stockton, were on the honor roll of the institution for the last semester of 1930-31. The honor roll includes those students enrolled for a minimum of thirteen hours, who make no grade less than C and whose grades carry excess credit in more than half the total number of hours for which they are enrolled.

The summer school enrollment totals one hundred sixty, thirty more than the number enrolled last summer.

The Ministerial Association of the college calls together on the first Tuesday in each month all who are interested in the Christian ministry. In this organization students and teachers alike can discuss with freedom and ease matters of common interest. Fellowship, ease, efficiency, and noble character are the ideals of the association.

Phillips University

President I. N. McCash left Enid on June 27 for a summer vacation trip in Europe. He is one of a party of ten who will study conditions in Russia, with Dr. Peter Swanish, a Russian, as conductor of the party.

The graduating class of 1931 presented the university with a solid oak trophy case. It holds the evidence of many victories in the field of debate and athletics.

Professor Earl W. Oberg, head of the school of expression, presented the sixth annual Shakespearian drama, "Twelfth Night," during commencement week. The performance was given in an out-of-door theater erected on the athletic field.

Disciples Divinity House

Dr. E. S. Ames has been appointed chairman of the department of philosophy in the University of Chicago. He is now the senior philosopher of the university.

A gift of $25,000 was recently made to the endowment fund of the Disciples House, bringing the total of the endowment to $125,000.

The *Disciples House News* reports that inquiry has revealed that a man may do graduate work at the university more cheaply than he can do undergraduate work. It costs approximately $500 for three quarters' work in the graduate school and from $650 to $1000 in the undergraduate school.

The first of October has been set as the publication date of a new book by Dr. W. E. Garrison, a history of Disciples of Christ. The book will probably be called, *Religion Follows the Frontier.*

Through the kindness of J. A. Crain there has been placed in the Herbert Lockwood Willett Library a translation of the Four Gospels by George Campbell, 1789, which was used by Alexander Campbell in the preparation of the Living Oracles.

William Woods College

Dr. Roger T. Nooe of Nashville, Tennessee, delivered the commencement address at William Woods. Dr. Nooe's daughter, Willa Mima, was one of the graduates. According to custom, President E. R. Cockrell gave the baccalaureate sermon. Dr. George A. Quiggin of the Hamilton Avenue Christian Church in St. Louis gave the address to the undergraduates.

The Green Peppers, the college pep club, recently presented the school with a hand-tinted photograph of President Cockrell. The picture will be hung in Jones Hall along with those of former presidents and benefactors of the college.

California Christian Receives Legacy

From the estate of Mrs. Maggie I. Becker of San Diego, who passed away recently, California Christian College has received a legacy which will, by holding certain property until normal times, approximate between seventy-five and one hundred thousand dollars. This gift, representing one-third of the estate of Mrs. Becker, is designated to the endowment of the student aid fund.

Mrs. Becker has been a trustee of California Christian College for the past two years, and has given personal aid to numerous students of the institution.

Alone He Built It

(*Continued from page* 16.)

have a meal and two hours' sleep to stand the trip back. Then come to my cabin. Barton, will you see to it, and get him a fresh horse? Mrs. Killingsworth," he drew the lawyer's wife aside, "you are the most skillful woman here. I leave Lucy in your hands."

"Don't go, Elder," she begged, "Black's a worthless renegade. You don't consider Lucy enough. I'll never forget how anxious I was for her when you kept Tumwater Tom's son in your cabin with the measles."

"Lucy wasn't in danger, Mrs. Killingsworth. I waited on the child myself and so saved his life and made a friend of Tom."

"Friend of an Indian!" Killingsworth laughed.

"Come, lad, in two hours," Childres Parker repeated.

A FEW minutes later he stood in his cabin. The wedding daguerreotype faced him on the mantel. He looked at it gravely. How preposterously towering and monumental he stood, as if nothing could topple him! What was it he had said that day about a protective attitude? Now, when she needed him most he must go away. Repentant sinners were part of his job. The dying were part of his job. But what—he gripped the portrait case in his big hands—what if Lucy should go down into the Valley of the Shadow of Death and he not there to call her back?

"Childres," she stood before him in her patched and hoopless linsey-woolsey, far dearer by pioneer privations shared than was his bride of the daguerrotype.

"Lucy—" he faltered.

She smiled, "I know. It was a summons. I saw him coming, riding—will you let me say hell-for-leather, Childres?"

"Jasper Black is dying."

"Of course you must go." She lowered her lids so that he could not see the fear in her eyes.

"I'll return as soon as I can."

"We'll be waiting for you, Childres."

She helped him pack his saddlebags with necessities for the journey, such as his Bible, lamb's wool socks she had knitted herself, and shirts with tails newly pieced on. He was startled by a wail from her. If Lucy broke down he could not bear it.

"Oh, Childres, how could you?" She held up one of his white preaching shirts.

"Inadvertently—"

"You wore it shooting. Childres, I'm going to prepare nothing but hard fried eggs for your journey."

They laughed immoderately at that above hearts full of tears. They talked of everything except the separation which dominated their thoughts.

"At least the church is done," he said; "all good honest work."

"Of course it is," she said. "That's true of whatever you do. Good work brought to completion. I think that's what I love most in you."

When the messenger came she saw him off without tears.

His last sight of the settlement as they took the trail over the hill was a ray struck by the afternoon sun from the meeting-house bell, and Lucy in the square of red poppies before his cabin. She waved the preaching shirt which she was mending.

IT seemed to Childres Parker that Jasper Black could not last to finish the confession which he gasped out at long intervals, a few words at a time. Late the third day they had reached his shack to find him lying like a sheet of paper in his bunk, chest barely moving with shallow breath, the life flame dim in his eyes. He rose on the pillow and pointed to a board in the flooring.

"There," he said faintly and lapsed into silence.

They removed the board and took from a cache buckskin bags heavy with gold. They found the miner watching them.

"The gold I washed out didn't—come—fast enough. Harry's pack train—" he was gone again.

"There's a horse thief jailed for it now in 'Frisco." Tad's eyes were staring. "Who'd ever think it was Jasper robbed the train?"

That evening the sick man rallied. "I must tell Harry, mustn't I, Elder? I must give it back to Harry?"

"Ain't no use to go for him, is they?" Tad whispered.

"His poor heart's set on it, Tad." Four days more away from Lucy.

"You are right, Jasper. Restitution must be made," Childres Parker said quietly.

The cold hand on the blanket reached for the warm vital one. Some of the shame and terror left the ashy face.

Again the messenger rode away. Childres Parker was left with the dying man. He fought off drowsiness, nursed the miner and read, hour after hour, seated beside the bunk, the most joyous of the psalms until the dying man lay quiet, soothed by the ringing voice, by the verses' rhythm and content. When Jasper drowsed the circuit-rider's thought flew back to his wife and her lonely trail.

Or he thought with puzzled distress of Tumwater Tom. During a noonday halt on their way to Black's he and Tad were dozing on their saddlebags when a bullet whined over their heads. Instinctively they rolled to their stomachs and sighted rifles across their saddlebags. Three Indians, the foremost Tumwater Tom, rode into the meadow. They held brief parley, the circuit-rider demanding explanation.

Tom indicated one of his companions. "Him not like white man."

"But tell him I am your friend, Tom."

"I not like white man either," Tom grunted. "You take our valley, build house, sow grain, build church. It is our ground. Many year we burn brush so grass grow plenty for cayuse. We camp to catch salmon. Now Killingsworth say we not come any more. It is our ground."

ONLY the urgency of Jasper Black's need kept Childres Parker from returning then and there to the valley. He promised redress for the camping matter and pushed on. No sooner, however, had the two parties separated than another shot grazed his hat. Furious, he turned. The smoking rifle was in Tom's own hand!

Nights and days dragged by in the dark shack. Jasper, who had seemed so weak that he could not last out an hour when the circuit-rider arrived, lasted to grow weaker yet.

On the fourth day at sunset Childres Parker heard the horses on the trail. He hurried to the door.

The men dismounted and looked at him in a strained silence, strangely.

"Yes, he's alive," Childres Parker said.

Still that silence. That strange working of their features.

A glacial chill crept over his heart. "What is it?" he demanded. "Tell me. Not—not my wife."

Tad turned away gulping. Through Childres Parker's mind even in that agonized moment the thought sped, "The lad's worn out. This has been too much for him."

"Elder," Staley stammered, "I'd give everything I own—if I didn't—have to tell you. The settlement's—wiped out."

Childres Parker's arm went up across his eyes to ward off the blow. He swayed back and forth on the doorstep.

"Some of them must have got away into the woods, Staley," he said brokenly, "some of them." But not Lucy, he thought as he spoke. Lucy was light-stepped no longer, but heavy with the burden of his child.

"The man who brought the news saw no one, Mr. Parker. He saw houses burning and Indians laying firebrands to the church."

THE meeting house too. Everything he had built in the new West, his home, his family, his church. Gone. Gone body and soul. Only himself left with his futile strength and the heart crushed out of him.

"I've brought an extra cayuse for you, Elder. You'll want to go." Hard-faced Staley, gentle as a woman, planned for him.

Out of the numbness that engulfed him he was aware that Tad had brought his saddled cayuse and an extra pony on a leading string. Automatically he started to mount. His foot dragged from the stirrup. The cayuse turned to look as his master usually so brisk in the saddle.

"I am forgetting Jasper."

"You needn't stay on his account, Mr. Parker. I forgive him. We'll settle that."

"You are a courageous man, Staley. You don't fear death. You never will. But Jasper's soul is like a little child groping in the dark, frightened before the Unknown. I reckon it sounds queer to a man like you, but I am a refuge to Jasper from fear. I undertook to help him die. I have to stay until it is finished."

Jasper Black lingered that night, the next day and night before his hand grew icy in the circuit-rider's warm palm. At dawn Childres Parker took the trail. He traveled as long as he could see into the night, riding now his cayuse, now Staley's. It had rained heavily while he was in the cabin. The June deluge washing down steep mountain sides had swollen streams, made boggy stretches in the trail. He halted only until daylight and pressed on. All his life he was to remember the sleepless agony of those nights, waiting for the light. He came to a place where the trail parted. He chose the shorter, lonelier way. He met no one, not a pack train, not a solitary Indian of whom he might inquire.

At last he reached the hilltop where the view of the valley lay before him. He looked, shut out the sight with a hand before his eyes. A sob broke from him. He looked again.

Queer. The square of red poppies still flamed untrampled. Lucy had stood there waving to him when he left. The poppies lay now before a bed of blackened embers. The fields of grain were stamped out, ruined. Barton's house was gone, Killingworth's. Every home in the valley was destroyed. Here was no longer a settlement. No one, Indian or white, moved in the width of the valley. But the church stood there. Strangely it stood surrounded by utter desolation. The savages were superstitious. He had not remembered that. They must have feared at the last to burn the house of the white man's Great Spirit. But Lucy; he must find Lucy.

HE hurried his horse downward into the valley. He rode toward the solitary church of his building. But he rode no longer controlling his wiry cayuse. The exhaustion of the past two weeks finally had its way with him. The reins fell from lax hands, his head drooped over the pommel, he moaned like some stricken animal.

Suddenly Childres Parker heard the peal of a bell. He thought he must be going mad. He raised his head. The bronze bell swung back and forth in its squat tower, back and forth. Below it the heavy doors were thrown open. Men, women and children streamed out to meet him. Killingsworth and Barton helped him from the saddle. A hubbub of voices rose about him.

"We thought you were killed."

"Elder, you've lost twenty pounds."

"Lucy?" he asked simply.

"Inside."

And the voices went on: Barton saying, "Killingsworth thinks now he's the one planned such a stout church." Killingsworth saying, "Well, you know if it hadn't been for my arguing with you all we'd have had nothing but a shack."

"So you've argued yourself into believing that, have you?" the crowd jeered at Killingsworth.

And finally plump Mrs. Killingsworth touching his sleeve. "Come with me, Elder," she said and everyone fell back to let them pass.

The church with its deep-cut windows was dusky after the bright sun outside.

"Childres," a low voice reached him.

He fell on his knees beside her cot.

"Childres, our son—"

"A fine child," Mrs. Killingsworth bustled, "born in the church." And when she had exhibited the puckered mite that was his first-born she tiptoed away.

HE could see more plainly now Lucy's sweet eyes on him, the tight fist of his son waving above the coverlet.

Two hot tears splashed on Lucy's forehead.

"Your hour of greatest need," said Childres Parker, "and I not here to help you."

"But, Childres," she reached out and patted his huge hands with her white small ones, "even while you were gone your love and your strength protected me."

"Protected? I don't understand."

She smiled, "Because you do everything completely. Don't you remember nursing Tumwater Tom's son until he was entirely well, Childres, so that even if they put him in the sweat house and plunged him into the river it wouldn't hurt him?"

"Yes, but Tom—"

"He gave me warning."

"Tom? He threatened my life."

"To deceive the Indians with him so that he could warn us without being suspected. You saved his son so he saved us."

"I have done him grave injustice in my mind," said Childres Parker.

"So we rang the bell. People were frightened to hear it. They came from all over the valley."

"The farthest settlers heard it?"

"Everyone. When the attack came we were all gathered here. They were terrible, Childres," her hand gripped his, "terrible in their war bonnets and paint. The men wanted to rush out and stop them when they burned our homes and crops. The worst was when they found we were in the meeting house. But they did not kill a single person, for the church is strong as a fort. You built so well, Childres, when you built this church a citadel unto—the Lord."

(*Continued on page 47.*)

Station UCMS Broadcasting

WILLIAM N. ARMSTRONG, pastor at Humboldt, Nebraska, has been called to become the superintendent of the work on the French Fields for the home department of the United Society. He is a graduate of Cotner College, Bethany, Nebraska. He is peculiarly fitted for this mission field in Southern Louisiana through his pastoral experiences and his education. He will make his headquarters and home at Jennings, Louisiana, working out from there, supervising and directing the work in this field of opportunity and service.

Word comes from Hazel Green Academy, Kentucky, that the new dormitory for girls has been completed and will be ready for occupancy this fall. This dormitory is the renovated academic building, all classroom and administration work now being cared for in the new building dedicated this spring.

In July WORLD CALL we mentioned several graduates this year with missionary parentage, who had achieved signal honor. We now learn that Miss Alice Settlemyer, Lakewood, Ohio, daughter of Mrs. Edna Kurz Settlemyer and the late C. S. Settlemyer, missionaries to China for a number of years, has just graduated from West High School, Cleveland, with the highest scholastic standing in Greater Cleveland. Her average for the four years was 96.15. She wins the Kroger prize of $400, equal to one year's tuition in any college of her choice.

Mrs. Alda R. Teachout was called to Cleveland, Ohio, on account of the death of Mrs. A. R. Teachout, June 23. For at least three generations the name Teachout has been a notable one in our brotherhood. A. R. Teachout passed away several years ago and was the father of David Teachout.

Henry A. Stovall, III, arrived in Jackson, Mississippi, June 20, to gladden the hearts of Mr. and Mrs. Henry A. Stovall. Mr. Stovall is superintendent of Hazel Green Academy, Hazel Green, Kentucky.

The many friends of Miss Mary Kelly will regret to learn that she had the misfortune to break an arm recently. This will delay her sailing for China in August, as announced, but she hopes to go in September.

Word has come from Mrs. J. C. Ogden and Miss Grace Young that they arrived safely at the point where they would take chairs for the remainder of their trip over the mountains to Batang. No doubt they have reached their destination by this time.

A generous friend of the Southern Christian Home, Atlanta, has recently put in a new concrete driveway and a wading pool for the children, making the front yard a real beauty spot, while the playground in the rear has been equipped with every conceivable device for the pleasure of the children. Mrs. Belt White has spent much time and has done much in helping to beautify the grounds with shrubs and flowers. The unnamed friend has arranged also to have the first and second floor walls painted.

The Homes for the Aged at Marion, Indiana, and Jacksonville, Florida, have been repainted and decorated and thoroughly renovated.

Mr. F. M. Rogers recently met with the local board and architect to decide on plans for the new hospital unit at California Christian Home and work on it will be commenced at once.

A recent guest at headquarters was Miss Helen Mohorter, daughter of the late J. H. Mohorter, who has spent the last several years in Colorado in an effort to regain her health. She is spending the summer with her brother Willard on a farm near Cincinnati.

The boy who discovered the fire which destroyed one of the buildings at Jarvis College, Hawkins, Texas, and perhaps saved several lives. He is all dressed up in a new suit brought him by Leslie Finnell of Fort Worth

I. J. Cahill, chairman of the program committee for the International Convention, and H. B. Holloway, transportation secretary for the convention, met with the local committee in Wichita recently. They report that the committee is alert and that the convention hall is a very excellent one, with every convenience for the comfort of the delegates.

United Society headquarters at the Wichita Convention will be at the Broadview Hotel, and the Board of Education will be quartered at the Allis Hotel.

Mr. Duff, chairman of the board of the Colorado Christian Home, and Mrs. Henry, superintendent of the Home, with a number of the children attended the state convention at Canon City, Colorado. As a part of the program the children put on a playlet, much to the delight of the delegates.

Those from headquarters who have attended state conventions this year report that they are unusually well attended and that the spirit and programs have been of a high order.

The program committee for the International Convention met in Indianapolis July 1, with a full attendance, and plans were laid for the foundation of what bids fair to be a fine program.

W. A. Colsher, in charge of the stereopticon slides of the United Society, reports that over 2,000 sets of slides were sent out to churches and organizations last year, the largest number in the history of the Society. Many words of appreciation have been received for this service which is without charge to any group with the exception of transportation costs.

The Bierma Family

All the way from India and on their way to Los Angeles, California, their headquarters while on furlough.

Missionary Organizations

September Program for Woman's Society, Young Matron's Society and Business Woman's Guild

September Topic: *Opportunity in the Highlands.*

Devotional Theme: *Many Gifts and One Spirit.* Matthew 25:14-30. (Developed in this magazine.)

WITH the September meeting we really begin the year's study theme. July and August were unrelated units in the year's study. It will be well for the leader of this meeting to briefly present the year's plan of study or to ask the chairman of the program committee to do so. With this background, the September program will take on deeper meaning as it is considered a part of an entire year's work. The Interdenominational Study Theme is followed. Home Missions: "The Challenge to the Churches From the Washington Home Missions Congress," or "Rural Missions in the United States." We are devoting September, October and November to this theme, looking at our Home Missions work that especially touches small towns and country districts: Schools among the mountain folk of Kentucky and Tennessee, work among the Mexicans in the Rio Grande Valley, work among the Japanese in the Rocky Ford region of Colorado and the Imperial Valley of California, the Industrial Villages of western Pennsylvania, schools for Negroes in Mississippi and Texas, and the work among the Indians in the Yakima Valley in Washington. We will want to see how this work touches and helps rural communities.

The second six months will follow the Foreign Missions Theme: "Christianity and the Rural Life of the World." The people who say that rural missions are not interesting are going to be agreeably surprised as they study that interesting lot of people known as "The Rural Billion." When they see what a great variety of work is being done, how many types of service are being rendered, they will say, "Why we didn't have any idea our missionaries were doing things like that! We are going to like these coming programs!"

For this meeting an abundance of material is offered. The leader will need to exercise care and self-control in the choice among this vital and appealing material lest the meeting get too heavy and too long. Use the customary number of talks, according to your society's length of time for the program. See to it that the material is given as talks and not read.

Three leaflets are offered and will be found in the packet of leaflet material: "A Power House in the Kentucky Mountains" (Hazel Green); "Christian Education for the Tennessee Highlanders" (Livingston); "Serving Farmers of Mexico and Tennessee" (the story of Emerson Hinds). This last leaflet could easily be given as an impersonation. Note: Emerson Hinds, the subject of this sketch, is the brother of Blanch Hinds who wrote the leaflet on "Christian Education for the Tennessee Highlanders." Both of them are former Livingston students.

WORLD CALL articles in 1931 issues of the magazine: 1. "The Amazing Story of Hazel Green," by Joy Taylor, January, p. 12, a story full of human interest and vital information. Some good pictures also. 2. "Is Courage the Missing Link?" by Mary Campbell, February, p. 18, and the article describing in forceful manner the challenge sent out by the Home Missions Congress to the churches. Good for background material as we enter the fall study. 3. "Building Better Mountain Communities," by Henry A. Stovall, May, p. 19, clearly shows how Hazel Green helps rural life of the Kentucky mountains. Good picture of a mountain home.

The September WORLD CALL will be the Home Missions number and will carry several articles on Livingston and Hazel Green. Watch for them. It is impossible at this time to list these articles with their exact titles, or even to be positive as to what will appear, as all requested material has not come into the office. You may count on the following, however: "What Hazel Green Has Meant to Me," one or two short articles by former students of that school; "They Built Better Than They Knew," a story of our former mission schools, Morehead and Beckley, now carrying on under state support, etc. Be sure to find the articles not listed here also.

The Leader's Help Leaflet indicates a logical arrangement of the program material. It will be a good order to follow, though you will probably not be using so many talks. See to it also that your program develops the theme thoughts as given in the brief paragraphs in the Annual Program Booklet under "Presentation." The material you want to get into your meeting is well summarized there.

Wouldn't You Like a "Home-Coming" Picnic Luncheon?

HOME again after vacation! How good it seems to get back to familiar surroundings and settle again into the routine of home and school life with our families. It is also time to come back with regularity to the affairs of our church life and enter vigorously into the plans for the fall.

How would you like to have a "home-coming" picnic luncheon and make a special effort to get out all the women of the church who should be in your group? You may want to go to a secluded part of a park or to a grove near your church or you may be fortunate in having someone who will offer a shady lawn or garden. Of course you will be sure to arrange so that those who have autos will call for those who do not, and that any newcomers in the church will have a cordial invitation and someone will plan to take them.

The easiest way to plan the meal will be for most of your women to bring sandwiches and a covered dish and the committee on arrangements can provide the cold or hot drinks and the dessert. A postcard announcement to each member can carry not only the announcement but also such details as that each one will bring his own table service etc., or you may want to have a special committee who will look after all the details of providing the service and setting the tables, having garden flowers in abundance for decoration.

After the happy fellowship of the meal perhaps you will want to chat informally or else you may like to have each one in turn relate the most interesting experience of the summer. Of course you will not want to let this take too much time or become wearisome. If you have some among you who have had especially interesting vacation trips you may prefer to ask them ahead of time to be prepared to give a five-minute or ten-minute account of their trips. Especially will this be true if they have visited any of our home missions work or any other Christian church. The social chairman will take the lead until time for the regular missionary program to begin and should be responsible for making and carrying out all the plans. Whether you try this for a noon or evening "home-coming" picnic luncheon we predict that you will enjoy the fellowship.

Programs for September

Circle

(For young people, 18-24)

1931-32: *In Many Lands.*

September Theme: *Christianity in Everyday Life.*

Worship Theme: *Others—General Booth.*

VACATION is over. Young people are entering into the activities of the fall work. Be on the alert in the Circle to interest every young person in the church. Perhaps several of the young people attended Young People's Conference, and enrolled in one of the missionary courses:

World Program of the Church
Meeting the Challenge of the Homeland
The Church Advancing in all the World
Educating Youth for World Fellowship

Ask these young people to help in interesting others in the Circle work.

MY PURPOSE AND MY RECORD

Did all of the young people of the Circle check the items in "My Purpose" which they will strive to attain each month? Are you checking "My Record" each month? Will you see that each member has a program year book; and in the September meeting check both "My Purpose" and "My Record."

OUR MOTIVE AND OUR PLEDGE

Have all members memorized "Our Motive" and "Our Pledge"? Do you make them a part of the service each month? Refer to page 9 of the year book "In Many Lands." If you have not carried out the suggestions for new goals and plans of work, will you do so at the September meeting? Be sure to establish your financial aim, based on the suggested quota.

MEASURE OF ADVANCE

Two charts, "The Measure of Advance" and "The Evaluation Chart," were mailed to the president of last year, or the one whose name was on the mailing list. Secure the charts, and use them in the September meeting if they have not been used before.

SEPTEMBER MEETING

The topic is: "Christianity in Everyday Life." Three topics, discussing young people in the home, in school and as citizens of the nation, have been suggested, together with references from the book *God and the Census.* Look up those references in the book. You will find them exceedingly interesting.

The playlet—"A New Patriotism" will serve as a summary of the meeting proper.

Use the suggested questions, together with others which will be presented by the students.

Senior Triangle Club

(For boys and girls, ages 15-17)

1931-1932: *World Highways.*

September Theme: *Our Church and the Nation.*

Worship Theme: *Others—General Booth.*

HI-TRI'S on World Highways! What a treat awaits every member of the Hi-Tri Club. Let's begin our club work in earnest and enlist every boy and girl 15-17 years of age in the church in the Triangle Club. Shall we make it the finest year we have ever had?

OUR CHURCH AND THE NATION

Our Circle broadens this month to include the nation. A great challenge awaits us as we discover the place our church has had through all the years; and is having today as the story is told among racial groups from coast to coast, and border line to border line.

The talk, "Has the Church Made a Difference," will show the way in which the church has had a part in the early pioneer work of establishing churches and leading the way into service of racial groups.

The telephone conversation—"Hello Central, Give me Human Need!" found in WORLD CALL, April, 1931, will present the work today, showing opportunities for service.

Close the program with the map presentation using references listed in Highway Guides. Secure the World Map, locating the work of Disciples of Christ. It sells for 25c.

Discuss questions found on page 13 of the program year book. This will definitely relate your own church to the home mission work.

MY COUNTRY IS THE WORLD

Have you used the song "My Country is the World"? It would be most appropriate for the September meeting. The song is found on the inside front cover of the year book. Refer to page 6 of the year book for an outline of the business meeting. Are you using "The Measure of Advance" chart? If not, secure it from the one to whom it was mailed and place on it your goals and your record for three months. September is the month to definitely arrange for your financial goals.

MY RECORD

Be sure that "My Record" offers a challenge to each member. Supply every member with a program year book in which he may check his record each month.

Intermediate Triangle Club

(For boys and girls ages 12-14)

Summer Quarter, 1931: *Do They Like Our Country?*

SEPTEMBER is the last month for the study of the theme—"Do They Like Our Country?" How are the charts "Why" progressing? Have the young people discovered reasons why those of other races and other nations like our country; and also why they would not care for it? This chart may be built from their experiences as well as from their study.

FRIENDSHIP VOLUNTEER

Plan for the Triangle Club group to make an attractive "Friendship Volunteer Card," and give every Triangle Club member an opportunity to sign as one who will cultivate friendship with others. The cards may be phrased by the young people. The following may serve as a suggestion:

> "As a Christian I desire that all shall know the friendship of Jesus. To this end I gladly join the *Friendship Volunteers* and promise that I will seek to know personally and cultivate the friendship of at least *one individual* or *family* outside my own race, that they may know one real Christian."

In case the group does not have opportunity to meet a member of another race, the card might read as follows:

> "As a Christian I desire that all shall know the friendship of Jesus. To this end I gladly join the *Friendship Volunteers* and promise I will, through reading and study, become acquainted with at least *one individual* or *family* outside my own race."

FRIENDSHIP WITH OTHERS

The California State Commission on Immigration and Housing, made the following rule for treatment of foreigners. Perhaps as young people of the Triangle Club the group might make some plan of conduct for themselves as to the way they would treat others and help them to like our country. The following rules of the California State Commission may serve as a guide:

"Don't snub foreign people, make friends of them.

Don't laugh at their questions about American life, answer them.

Don't profit by their ignorance of American laws, help remove it.

(*Continued on page* 38.)

Devotional Study for Missionary Societies

SEPTEMBER

Many Gifts and One Spirit

Song: *O Master Let Me Walk With Thee.*

Lesson: *The Parable of the Talents.*—Matthew 25:14-30.

THE parable of today's lesson deals with one of the most insistent problems of life—with energy and faithfulness in the use of our abilities; with plain everyday fidelity to duty. Glover points out how intensely Jesus admired energy and decision and what a high place he gave them in his valuation of human qualities.

The parable is a true picture of life where people vary so greatly in native endowment, wealth, training and opportunity. Is it not glorious that we have this truth from Jesus' lips that the thing that matters is not the inequalities of natural capacity, environment and opportunity but that real achievement in life is determined by the fidelity and energy with which one uses his abilities.

Buttrick says, "A talent is evidently like any other coin; it has two sides. On one side is written 'endowment' and on the other 'responsibility.' With every load of jewels there is a load of care. In computing success Jesus has his own revolutionary standards—the demand is not 'What treasure but what faithfulness.' "

There is no suggestion that the man with one talent spent his master's money in selfish pleasure or riotous living. He simply hid it from use. He lacked the imagination to see that every gift is precious and is necessary.

"One of the many surprises of the message of Jesus is his constant insistence on the worth of what others call obscure service. He spoke of the crucial importance of the cup of cold water. He insisted that to feed the hungry was a deed of eternal significance. He gave warning repeatedly that it is not in human wisdom to know when a deed is great or small; that hidden fragrances of the spirit may give a small action the smell of a sweet savor to the end of time."

"I was afraid"—the real reason for the waste of ability and the uselessness of multitudes of life. We are afraid of making mistakes, afraid we will appear awkward, afraid we will have only ordinary success, and not do anything outstanding. We are thinking of ourselves instead of the task that pleads for our aid. We fail to use our talent in the service of our Lord.

Luccock asks some very pertinent questions for our meditation.

Think of the various tasks of the Kingdom in your community; which retards their work and progress more, the opposition of their opponents or the languid indifference of their friends?

Is there anything which you are not doing because it does not seem particularly important or because you cannot do it in a brilliant manner?

What has been your experience in the law of disuse? Has your own prayer increased or decreased? Your readiness to respond to need? Your willingness to incur unpopularity?

Do we really believe that uselessness is immoral?

Prayer song: *Take My Life And Let It Be.*

"God our Heavenly Father, measuring carefully our words and casting away all insincerity, we offer thee thanksgiving for the gift of life itself, with all its vigor, its outlook, its prospect. We marvel in humility over our natural capacities and our acquired powers. Such endowments and such achievements are all because of thy goodness and grace.

"Help us clearly to perceive that to receive and to have, imposes the obligation to give and to share. Help us to measure our responsibilities with our privileges. Enable us not only to see and sympathize with human need all about us, but in the strength of a deep consecration to meet and alleviate it. May we spend and be spent in the service of others. In Jesus' name."

Intermediate Triangle Club

(*Continued from page* 37.)

Don't mimic their "broken" English, help correct it.

Don't call them offensive nicknames, how would you like that yourself?

Don't make the immigrant hate America, make him love America."

THE SEPTEMBER MEETING

The September meeting is built around the theme "The Joy of Friendship," and presents an unusual opportunity for the young people to find ways in which they may enjoy the friendship of others, and perhaps receive some very definite commitments from the young people in the discussion "How can I help others to like our country?" Complete the chart "Why" and arrange for the Friendship Volunteer Cards and the conduct in their own lives that would help them to assist others in liking our country. The three months' study should close with a very definite commitment on the part of the young people regarding their relationship to others.

HAVE YOU

ordered your new "Trails of Discovery in World Friendship" for the fall, winter, and spring quarters? Place your order now and be ready to begin your fall work the first of November.

DID YOU

make your goals for the new missionary year? A suggested quota has been sent to your I-Tri Club. Will you see that your aim is large enough to challenge the group to share with others in a Christlike way? Write a letter to your state secretary telling her of your aim.

Camp Fire Girls

NO ONE who likes girls a Camp Fire group in any land is a delight and the troup composed of Colegio Inglés girls certainly is not an exception. The novelty of the Camp Fire program interests Mexican girls and the frequent unexpected responses to what Americans consider everyday things keeps the guardian amused and alert. It is not easy to develop Camp Fire ideals—Seek Beauty; Give Service; Be Trustworthy; Hold on to Health; Pursue Knowledge; Glorify Work; Be Happy, in a land where these are not a part of the social inheritance, but the one that causes the most perplexity and trouble is "Glorify Work." In a land of cheap servants there is not apt to be much honor in honors earned by washing dishes, cooking and sewing. Some of the rich are proud of their skill in these things but the poor—well, not yet!

The first Camp Fire swim of the season was fun. The girls went into ecstacies over the twenty-feet square pool in the midst of an orchard. They emerged from the dressing room clad in their mothers' old Mother Hubbards or the top of their fathers' heavies over their own red flannel bloomers, modestly hiding behind towels and coats till they could lower themselves slowly into the water that came to the chins of the smallest girls. Anyone who turned loose of the iron rail around the edge of the pool even for a second was dubbed a heroine. But that did not continue. For the last swim abbreviated romper suits were in style and one knee-length knit suit appeared; a younger sister was made to sit in the outlet so the water would be deeper; and two girls practiced swimming strokes.

The last project was making and selling candy to earn their national dues. An American dollar is worth two pesos and a half just now, which is really a huge sum to a Mexican girl. In spite of the fact that they ate up a big per cent of their profits a nice sum was netted.

Since most of the physical, moral and social problems in a girl's life appear in Camp Fire activities and the ideals of the organization are big enough to cover them, Camp Fire is a big factor in developing character and teaching morals.

MRS. PAUL C. KEPPLE.

San Luis Potosi, Mexico.

Echoes From Everywhere

Black and white chicks in Africa

Peter in back, Bonganga in basket, whose lives were saved by the unremitting care of Dr. Myrtle Lee Smith and Miss Buena R. Stober of Lotumbe, Africa.

Chickens and Babies in Congo

I am proud of my hens now, have been getting 10, 11, 12 or 13 eggs a day for some time, so we hardly need to buy any eggs at all. Some of my seventeen pullets are laying. With the babies we use five and six eggs a day (they and we three).

Our babies are doing nicely. Peter sits and crawls all around. Bonganga has three teeth which adds to her winning smile. They say "didn't, didn't, didn't," so I guess that means they didn't die because we got them just in time with milk and loving medical care.

MYRTLE LEE SMITH, M.D.

A Christian Wedding

An important event in recent days was the wedding of a Christian young woman to a fine teacher in Akita Middle School, an inquirer at present, but earnest enough to have the wedding at a Christian church and to invite the school principal and fellow-teachers. The latter were amazed at the simplicity and impressed with the reverent and sincere spirit of the Christian nuptials. The usual wedding of non-Christians is an occasion for much drinking and coarseness, not to speak of the ostentatious extravagance.

MR. AND MRS. K. C. HENDRICKS.

Akita, Japan.

Mothers' Club at San Luis Potosi

The work of the Mother's Club is the more intimate problems of the home. The aim is to give to the mothers instruction which will aid them in making home conditions better for the physical, mental and moral development of the child. The terrible death rate among Mexican children is well known. So many, many babies die through ignorance and filth, while the poor mothers fold their hands resignedly and say "It is God's will." The programs of the club are arranged for the purpose of teaching that it is God's will for babies to live by means of cleanliness and careful diet.

A few weeks ago, Miss Florine Cantrell, mission nurse from Aguascalientes, gave some instructions with lantern slides upon foods, clothing and cleanliness. The city doctors have been very good about giving their time to the club in conferences upon food and care of sick children.

An American woman who has lived in San Luis Potosi many years and is a professional seamstress is going to give some simple lessons to the mothers in cutting and sewing children's garments. The moral development of the child is also studied and problems of discipline, habits, study, etc., are treated and discussed in the meetings.

The thoughts of the mothers are from time to time directed to benevolent works. With the funds which remained in the treasury at the end of the last school year, thirteen sets of sheets and pillow slips were purchased and made for the children's ward of the city hospital which lacked practically everything—bed linen, medicines, even fuel for fire for sterilizing. The work of the Mothers' Club, too, is a powerful influence for good in the community.

MRS. HOWARD T. HOLROYD.

San Luis Potosi, Mexico.

Census Taking as a Cause of Illness

I have just heard why so many of us Damoh people have had influenza, and why there is so much illness in India now. In fact, I have heard two reasons (!). One is that the government had a census taken recently and in some mysterious way that caused illness and death! The other cause is that people who own cars pump air into the tires which later is let out and this air causes illness! Some people believe that the supply of water provided by the government, which comes from a carefully protected large lake of good water through pipes is a source, in some mysterious way, of illness. In reality the water is almost 100 per cent purer than that in wells owned by non-Christians. Being a Christian and not superstitious, I do not believe everything I hear!

ANN MULLIN.

Damoh, India.

Establishing a New Custom in China

You doubtless know that Chinese people have great reverence for their ancestors, they hang up their pictures and make offerings and burn paper money for the spirits of the dead, and in the spring they have a kind of memorial service, it is not a community affair, people do not meet and go in crowds, but it is an individual affair and people go alone or in families to the graves of their loved ones and put the graves in good order, put up some paper banners, burn some paper money and wail a while. Now of course Christians cannot engage in any such ceremonies. Christians love their families and

respect the memory of the dead as much as anyone; but we are often accused of having no respect for ancestors, and no love or care for those who have gone on before. So I have always felt that we should develop some Christian ceremony that will take the place of the superstitious practices of the non-Christians. This year, the morning after Easter quite a large crowd of our church members went out to the place where our people are buried. You would not call it a cemetery if you saw it; it is just an open piece of ground outside the city wall, there is no fence around it, no trees, nor improvements of any kind. We plan and hope to make it a beautiful place some time, but Chinese people in general do not make beautiful cemeteries.

There were prayers and songs and assurance of the resurrection, there were flowers to put on each grave, and the whole company went around to each grave and the pastor spoke a few words about each of the departed, his or her life, deeds, influence for Christ, and hope of life eternal. It was a beautiful ceremony, and I am sure that it gave real joy and satisfaction to the Chinese Christians. I wish that such a custom would be observed by all the churches everywhere in China.

STELLA TREMAINE.

Wuhu, China.

Spiritual Interest Awakened Through Service

The week of Easter services was well attended, with many additions to the church through baptism. Over thirty made confession of faith, not including those who have been touched in the State Penitentiary here. This work at the jail has awakened the spiritual life of many members of the church. Each Sunday afternoon a group of from ten to fifteen hold services among the prisoners. Occasionally we have been able to meet some of the material needs and thus reveal an interest in their welfare. The warden is sympathetic to our work and has given us an open door.

LAURENCE D. GRANGER.

Aguascalientes, Mexico.

They Put Us To Shame

All the Bible women contributed to the self-denial offering. One, Rajji Bai, gave almost the salary of a week, although her husband has no work. They have five children to support, yet the husband also pledged six rupees. What a challenge that family gives to other Christians! A widow Bible woman, who has six children to support on a small salary, made an offering. Considering the small salaries of the Bible women, they gave rather generously.

ANN MULLIN.

Damoh, India.

Membership Gain For Last Year

The total membership of the Christians reported throughout our Africa Mission is 31,951 and the total additions by baptisms last year were 5,093. Lotumbe's report shows 44 per cent of the total membership and 29 per cent of the total baptisms; Bolenge's 27 per cent of the membership and 14 per cent of the baptisms; while Monieka's is 17 per cent of the membership and 46 per cent of the baptisms. This gain in Monieka's standing is unusual but not unlooked for. We have been working toward this end several years. At the beginning of the year a definite goal was set by the elders and chief evangelists for at least 2,000 additions, and a total membership of at least 5,000. The church knew that it was nearing its goal but did not know that it had passed it till the year was closed.

The West Virginia gasoline launch was a great help; in fact we believe that without it we could not have reached the goal. It traveled in actual running hours 255, or about one month. As there were times when the launch was tied up to the shore while we made interior trips, we can safely say that the launch was in use three months away from the station in evangelistic work. What confidence the natives do have in it!

CHARLES P. HEDGES.

Monieka, Africa.

In Memoriam

Mrs. Alice R. Ferguson, April 30, 1931, Colorado Springs, Colorado. Active in Christian service. Age 84.

Mrs. Alfred Railsback, January 1, 1931, Medford, Oregon. Faithful member of church 44 years. Age 54.

Mrs. Golda McCarty, May 20, 1931, Charlottesville, Indiana. Faithful and devoted member of the church and missionary society. Age 50.

Mrs. I. D. Cook, February, 1931, Vancouver, Washington. Charter member of the church and president of the missionary society for nineteen years and a member of the W. C. T. U. for forty-five years.

"When Father and Mother Forsake"

We took in a new orphan this month—a little girl, Gezong Drima, three years old, one of four children whose father had turned them out and refused to help them at all. The mother died in the hospital the first spring after our return to Batang. The three older children, although very young themselves, seem to be able to find a sort of living for themselves, but the oldest sister asked that we take the baby. The father also wrote asking the same thing. The little girl seems to be fairly well although somewhat undernourished and is bright and talkative.

K. LOUISE H. DUNCAN.

Batang, West China.

Pageant for Independence Day

Independence Day, May 5, is celebrated in Mexico as one of the most important holidays of the year. It was on this day many years ago that the Mexicans defeated the French who had taken possession of the country. General Zaragoza was the hero of that occasion. In celebration of the event here in the Colegio the students of the first grade presented a little pageant showing the reception given in honor of General Zaragoza by the president of the Republic, the beloved Benito Juarez, and which was attended by all the foreign ambassadors. The kiddies first built the façade of the famous Chapultepec Castle with blocks, and then presented their little program on the terrace in front of the Castle. It was a very colorful scene and the

An interior view of the Mary A. Lyons Hall, Colegio Internacional, Asuncion, Paraguay. Seated, Miss Lora Garrett; standing Miss Agnes Fishback

youngsters are to be congratulated on presenting such a stately event in such a presentable manner. The young women who were graduating from the special class for the training of kindergarten teachers prepared the program, and they were warmly congratulated by the representatives of the government president, because of the success of the affair.

H. T. HOLROYD.
San Louis Potosi, Mexico.

Running to Prayer Meeting In Japan

Fine young people continue to come forward for baptism and for Christian service. Two splendid young men from Mr. Hendricks' English Bible class at the Akita Church, after much heart-searching, gave themselves to Christ at Easter. One is a student at Akita Mining College, a youth of great promise.

Another Easter baptism was that of a most energetic and eager-minded young shoemaker's apprentice, who first began to inquire about the Christ-way at the time of the cherry blossom evangelistic meetings in Akita Park last year. The intensity of this lad's search for God is wonderful to see. At prayer meeting recently he was seen to leave the meeting with his hand over his heart. He had run so fast to get to the meeting on time that he was exhausted. Who knows but we have a future Carey the Cobbler in this eager lad. I wonder how many people get out of breath running to prayer meeting in America these days! Japan may yet save America.

MR. AND MRS. K. C. HENDRICKS.
Akita, Japan.

Colegio Morelos Wins

I went with Miss Mancha to see the Governor to get out of complying with the demands of the head of the schools for a float for April 25, Saint Mark's Day. In view of that, we thought best to try to comply with the other demands of the school authorities in connection with the spring festival. Essays and verse called for were prepared by the primary school children, and teachers of the second and third years, primary, were called upon to choose and train some small girls for foot races with girls of two other primary schools. We hurried up practices to get a group of the older girls ready for a tiny volley ball tournament.

Our enthusiasm mounted high for Colegio Morelos when our success had become fully apparent. A girl from our fourth grade primary won first place in the essay contest and was asked to read her composition in the theater. Our racers, four small girls, all won ribbons. Our normal-school girls received a silver cup after they had won at volley ball. Eleven winners!

We had eleven small medals prepared with the name of the school and the date of the special victory, and gave them to the pupils whose efficiency, enthusiasm and cooperation had brought us before the public in so favorable a light.

ELMA C. IRELAN.
Aguascalientes, Mexico.

The Blue Mound, Illinois Missionary Society doubled its membership last year and has almost as many "World Call" subscriptions as members. Picture taken at "World Call" Birthday Party

News from the Coke Region

The Republic Christian Church at Republic, Pennsylvania, Ray Manley, pastor, has recently closed a revival meeting with J. E. Gordon.

There are five home mission workers in the Coke Region—Bessie Beckett, Verla Ross, Ruth Boll, Ray Manley and Charles Aldrich. These workers are conducting daily vacation Bible schools at Grindstone, Republic, Alicia, Allison, Mather and Dry Tavern.

Miss Boll and Miss Ross taught in the Young People's Conference at Bethany, Virginia, this year.

Charles Aldrich will conduct an open-air revival meeting this summer at Dry Tavern.

JESSE M. BADER.

Li Gway Gwan and Yen Jin

Li Gway Gwan reports from Yen Jin that he preached and taught in his home a total of twenty-eight times last month, with an average attendance of nineteen. In the outside work he spoke eighteen times to groups averaging thirty-nine persons. In addition to this, three days of Christmas services were held with audiences numbering respectively, 255, 384 and 124. Good interest was shown in the programs. Nineteen of the poor received help in addition to those given food after the feasting.

NORTON H. BARE, M.D.
Batang, West China.

Additions In The Coke Region

The Coke Region is bearing good fruit. An evangelistic meeting at Grindstone, Pennsylvania, a point about three miles from Brownsville, resulted in the organization of a new church. There were 120 additions. Our evangelistic work in Allison, Mather, Clarksville and Belle Vernon resulted in 53 additions. In the last six months there have been 200 additions in the Coke Region work. This work is being conducted under great handicaps financially. The local receipts which we depend upon to pay traveling expenses and other essential local items, have greatly fallen down during these times of depression.

An Ideal Endeavor Meeting

Last Friday evening was a typical Christian Endeavor service. The first song was started at five minutes to seven. Two songs and a prayer and the Bible reading took twenty minutes, and three folks took part not counting a little announcement made by the pastor. For the next thirty-five minutes twenty-six took part, twenty of whom read a verse of Scripture and commented on it. One man talked ten minutes so that leaves twenty-five taking part in twenty-five minutes; we should call them the minute Endeavorers. Thirty-five or forty sometimes take part in one meeting.

CHARLES P. HEDGES.
Monieka, Africa.

Hidden Answers

1. What is the work of the church erection department of the United Society?
2. Who was E. E. Boggess?
3. Where and when will our next International Convention be held?
4. What are the problems of the indigenous church in the Philippines?
5. When is Religious Education Week?
6. What is the price of a bride in Africa?
7. How many children are in the Bierma family of India?
8. Why should you take WORLD CALL with you on your summer trip?
9. For what is the Blue Mound, Illinois, Society distinguished?
10. "June 30—Balanced!" Did it?

Some of the tiny ones at Japanese Christian Institute, Los Angeles

More Dedications at Japanese Christian Institute

Last Sunday the baptistry and communion table at Japanese Christian Institute were dedicated. The spirit was beautiful and the chapel was full. There was perfect attention as Charles Severns talked on "What It Means to Be a Christian." Sixteen young people were baptized, two making their confession that same morning. Dr. Macklin made two simple but impressive talks on baptism and the Lord's Supper, dedicating each to the advancement of Christ's Kingdom.

Last night we dedicated the Young People's Hall, where the older young people meet for Sunday school and large social gatherings will be held. The young people, directed by a dramatic student of California Christian College, gave a dramatic and gripping play, "He Came Seeing," based on the story of the man born blind. Dr. Cheverton performed the act of dedication.

Next Sunday the organ will be dedicated by the head of the organ department of California Christian College.

MARY ELIZABETH FULLER.

Los Angeles, California.

Parent-Teachers Association

There are two outgrowths of Colegio Inglés whose influences penetrate more deeply into the homes of its pupils—The Parent-Teachers Association and the Mother's Club, each of which meets monthly.

The Parent-Teachers meetings have been very well attended of late. The number of attendants reaching at times almost two hundred. This is the only association of its kind in the city and has attracted favorable notice from state and federal school officials. The programs consist of musical numbers, sometimes a number by the school children and an address upon some matter of vital importance to the pupils and parents. Just last month the State Director of Federal Schools gave a splendid talk upon some of the greatest faults of the Mexican people which need to be corrected. Through this organization temperance work is being promoted and at present an essay contest upon this subject is being arranged. And surely few things are of more importance just now to the welfare of Mexico than temperance education. Many other problems of social welfare and good citizenship are discussed and presented to this group of intelligent parents who would probably not be reached in any other way.

MRS. HOWARD T. HOLROYD.

San Luis Potosi, Mexico.

With the Doctor at Lotumbe

Last night the elders were helping decide on who was to be on the list of prospective students for the Congo Christian Institute at Bolenge the coming school year. It looks now like three of our hospital boys are to be leaving us for that greater opportunity for higher education. But one of our best-educated women is working mornings at the hospital right along with her husband who is foreman, so she will fill in one of the places. This morning after I got home from teaching two French classes and had breakfast I packed up our new portable continental scales and had them carried to the hospital where we weighed the operative patient and later the elephantiasis tumor of the scrotum which we removed. Mrs. Watts, R.N., made a fine anesthetist in the place of Mpeno who has been put to bed because of spitting up blood (probably tuberculosis) and Miss Stober helped, so we had a real good crew. Ifake takes the knife and goes right ahead with the operation but when it comes to sewing I take the lead. Think of a man who cannot read and write very well being able to go ahead and do a difficult operation! The tumor weighed seventy pounds after it was removed and filled a big washing tub. It took three and three-quarter hours for the operation. We had to give the man spinal anesthetic first and then when it wore off switched to chloroform. This is our biggest operation so far.

MYRTLE LEE SMITH, M.D.

Lotumbe, Africa.

Sorrow Changed to Rejoicing

I am finding my service especially joyful this year. During May we had four baptisms and tomorrow we expect to have one or more. This month one of our teachers, not yet a Christian, told me of her renewed interest in the gospel. She has been coming to Sunday school and church and has begun Bible classes with me. I tried to win her before her graduation, when she studied with me the Book of Acts. She seemed much impressed by the study but later seemed so entirely weaned away from church influence that though I had been praying for her, I was really surprised, joyfully so, to find her now so responsive to the gospel. It was largely her brother's influence which took her away but he has lately been baptized and his influence has now brought her back. She came to me yesterday to find out what was necessary before making the confession. His brother's wife, our own dear Margarita, has not been faithful in church attendance for a long time, but is now coming to church and Sunday school again, so that a situation that has brought a great deal of sorrow is now changed into a source of happiness.

ELMA C. IRELAN.

Aguascalientes, Mexico.

From the French Field

A new church has been organized at Lake Charles, Louisiana, among the French people. A tent meeting was held resulting in forty members. These will form the nucleus of a congregation. John Newman and Philip Prather, two of the French preachers supported through the home department, were the evangelists. They moved the tent to Mamou, where several other successful meetings were held with splendid attendance.

With the Batang Church

The average attendance at the Thursday Bible School was 97, that at the Sunday Bible School 85. The number of church members participating in the mixed communion service averaged 44, and the Chinese preaching service had an average attendance of 24.

At a meeting of the native church board Shao Ji Sen was chosen chairman and Bible school superintendent and Dru Hsiao Yuen as vice-chairman. The church expressed the desire to contribute five rupees each month toward the pastor's salary from local offerings and collections. Whatever remains above that amount they would like to reserve as a fund from which help could be extended to the poorer members of the church if occasion arises, as in the case of a death with its resultant funeral expenses.

NORTON H. BARE, M.D.

Batang, West China.

What, Where, When and How

LAST month we discussed the possibilities of church drama as a means of enlisting the cooperation of various church groups, as a method of expression, as an avenue for creating values in worship and as one way of developing the creative ability of the young people and children of the church.

We give this month a few suggestions as to a balanced program of dramatics allowing different groups to have a share in the presentation to the church, using different age levels and presenting different values along the lines of missionary and world friendship attitudes and enterprises.

OCTOBER

The Young People might present the play "The Color Line." This has few characters, is well developed in plot, lasts only a half hour and will not tax the group too much. The scene is laid in an American college.

NOVEMBER

The Junior, Primary and Intermediate Departments, with a little help from the older groups or from teachers, will want to put on the pageant showing the growth of religious education from Bible times to the work actually being done in your church. This pageant will be available (free) from the United Christian Missionary Society.

The group involved in the October play need not be asked to work at all this time.

DECEMBER

Early in the month the missionary groups will have a missionary pageant which is appropriate for Woman's Day, the first Sunday in December. This can be given by these groups with cooperation from other groups. Unless absolutely necessary a personnel differing from that of the October-November dramatics should be used.

Christmas is not Christmas without Mary, Joseph, the manger, Wise-men and shepherds. The lovely Christmas play of Eleanore Stock, which is supplied (free) to churches by the United Christian Missionary Society, is planned for use by a miscellaneous group. Here is an opportunity for using some of those who have more free time, rather than for making one organization or department responsible.

JANUARY

Quite a contrast to the last two plays would be offered by "The Unveiling," a play on world friendship by Helen Willcox. The Intermediate group presents this. There are so few things the Intermediates can do in the way of public dramatic performance. This play gives them a chance to do and be their best and also to build a fine worship service on the theme.

Bulletin III—8
Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana

FEBRUARY

Christian Endeavor Day brings another contrast with its pageant prepared by Seniors and Young People.

MARCH

Many schools of missions are closing with Foreign Missions Day, the first Sunday in March. If a pageant has just been given by the Young People, a play by a group of the young Adults would lend variety and distribute responsibility. "Larola" has a mixed cast. "Sunlight or Candlelight" has but few characters. The play chosen here should depend on the subject studied and the size and ability of your group.

APRIL

Easter brings round again a mixed responsibility. All groups should have a share in the great church festival dramas. Again the world-wide task of the church is brought to mind through the pageant provided (free) by the United Christian Missionary Society.

MAY

The younger women's missionary organizations may prepare a series of short dramatizations for an hour's program. These can be what they have already used in their programs and will present to the whole church something of what they have been studying through the year.

JUNE

Children's Day belongs to the children, giving them a chance to portray to the whole church something of the meaning of Jesus in the child-life of the world.

JULY

The Intermediates may again come to the fore with "America for Americans" as a part of the worship service on America as a land of real brotherhood.

AUGUST

Your Young People and Seniors might take their turn, producing some such play as "The Queen's Sacrifice," "Standing Cane," or "Granny." The contrast may be in theme and character of the play.

SEPTEMBER

Boys and girls are back in school. The Junior Department may be helped in their own new relationships at school and the parents aided in seeing the Christian attitude toward these problems in race relationships through the presentation by the Juniors of "Pepita's Adventure in Friendship."

In short, in closing, these plays are not suggested as *your* selection for the month. The list merely shows how one church might alternate its group responsibility and interests. Many fascinating possibilities are open. Drama may be your door to deeper spiritual understanding and closer Christian cooperation within the church. It is worth trying.

In Addition

We have spoken about the service, which, in most cases must be built around the play. A half hour play is long enough for the average church group to put on. The service of worship should center around the same theme, should carefully build up to the play, through selection of hymns, prayers and Scripture. The lighting and decoration of the church must be worshipful, even though the stage is set for the production.

It is very interesting to build up a committee whose work it will be to keep track of music, decorative schemes, and other items which will fit in with the special days and other necessary times when the drama becomes the center of the church service. A loose-leaf notebook of simple responses, choir or solo numbers, little known but lovely carols, antiphonal uses of certain hymns, simple arrangements of platform and choir, as arranged in various churches, etc., may be very helpful in suggesting the very thing that is needed in some particular production.

At times the service of worship will precede the play. Occasionally, it may come after the play with greater effect. Once in a while a candlelighting ceremony for the whole congregation may enable them to enter into the play itself. The pastor and play director who are looking for those deepest values in church drama will find that beyond the play, in these introductions, postludes, participations by the congregation, etc., there are possibilities which have hardly been touched. Of course, they must be guarded. They must fit in, be the natural outcome, have nothing of the theatrical, be done skillfully and in order. But they may either make or break the atmosphere, or the impression which was the reason for which the play was given. They cannot be ignored. They may be made use of.

A further suggestion is that all copies of all dramatic materials which are received be kept and filed for general reference. Just because a play which is received does not fit the thing needed right now, does not mean that it may not be just the thing you will want a year from now. The securing of plays for examination is one of the most difficult parts of the preparation. All dramatic services found in religious magazines should be clipped and filed in the same place. All play catalogues and reviews of plays given by other churches or groups should have their place in your file. You may be able to secure a copy of the play used by your neighbor church when the actor having the part is through with his copy. Build up your play file.

Adult-Young People's Worship Program for Sunday Schools

For Use Any Sunday in August
Theme: The Missionary Fulcrum

Aim: To realize anew that the missionary advance at home and abroad rises or falls on the humble readiness of Christian people to give to God that which costs personally.

Call to worship:

"The secret of the Lord is with them that fear him, and he will show them his covenant.

"Show me thy ways, O Lord; teach me thy paths."

Hymn: "We've a Story to Tell to the Nations" or "I Love to Tell the Story."

Prayer: Supplication that the hearts of all those in the homeland may be touched by the consecration of our native Christians in missionary lands; and that we may give of time and substance, cheerfully and freely, to help spread the gospel.

Scripture: Luke 21:1-4.

Talk: Tell the story in the Missionary Illustrations of Uniform Sunday School Lessons for August 2 (in this issue).

Hymn: "Jesus Shall Reign Where'er the Sun."

Benediction:

"O Lord, and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine. Amen."

Missionary Illustrations

By EDITH EBERLE

August 2, 1931: Philip's Missionary Labors

The labors of Christian missionaries have sown a leaven which works in manifold ways.

Two American men were making a tour of the world. At their minister's request, they promised to bring home an account of any unusual sights in the mission fields.

In Korea they saw the strangest of all—a young man pulling a plow which an older man guided. Much amused, the Americans took a snapshot of the scene.

"They must be very poor," said the American to their missionary guide. "Yes," was the reply. "Last year their only ox pulled the plow for them. When the church was built, they had no money to contribute, so they sold the ox and gave the returns. This year they draw the plow themselves."

"That must have been a great sacrifice."

"They did not seem to regard it as such, but thought they were fortunate to have an ox to sell."

The visitors were deeply impressed. When they returned home, the one who took the snapshot showed it to his pastor and told the story, adding,

"I have never experienced any real sacrifice for the cause of Christ. I want to double my pledge to missions, and I want some hard work to do in the church. It took a converted 'heathen' to make me ashamed of myself that I have heretofore given to God only that which cost me nothing."

August 9, 1931: Saul Converted and Commissioned

Saul breathed out threatenings and slaughter against the disciples until the Lord wrought a change in his heart. Similarly did the Spirit turn the heart of a man in the South into the way of love.

A colored doctor with a large city practice moved to a little home in the suburbs for a rest. While planting flowers in his yard, a white man approached him, asking, "Who lives here?" "I do," said the doctor. "You," replied the man, "I did not know niggers lived here. I'll give you ten days to get out." On the advice of his white friends the doctor stayed on, though worried.

Soon the white man's wife and daughter became ill with influenza. Their condition grew so critical that the family physician went to the colored doctor, asking him to allow his wife, who was a trained nurse, and her daughter to care for their sick neighbors.

After thinking and praying over it, the doctor said, "Wife, you and Daughter do what you think best." So they went daily to the sick rooms, taking dainty food they had prepared, and nursing the two white women back to health. The white man never spoke to them as they came and went.

Some days after their recovery, he approached the doctor's house. The wife was afraid and told her husband to get his revolver, but he refused.

The white man entered and said, "I came over to have a little talk with you. I love my wife and daughter, and if it had not been for your wife and daughter mine would have died. I just did not know colored people. I treated you wrongly and I want to ask your forgiveness."

He held out his hand. The colored man grasped it. They put their arms around each other's necks while tears rolled down their cheeks. One knew the joy of being forgiven, the other the sweetness of forgiveness. And for them the race problem was forever solved.

August 16, 1931: Sowing and Reaping

James Robertson was a Scotch Canadian home missionary who believed and taught that "Whatsoever a man soweth, that shall he also reap. God is not mocked." His actions were consistent with his convictions and won for his cause the respectful hearing of men.

One Sunday night while he was preaching, the fire whistle sounded. He dismissed his congregation, formed them into a bucket brigade, and helped put out the fire. He worked so hard, however, that he was exhausted by his efforts. So the owner of the property brought him a bottle of brandy with which to revive his strength.

"Never shall I forget," said one member of the congregation, "the manner in which Mr. Robertson seized that brandy bottle by the neck, swung it around his head, and dashed it against the brick wall, exclaiming as he did so, 'That's a fire that can never be put out.'"

August 23, 1931: A Gospel for All Men

In Argentina a Christian mission once had proof that the gospel is indeed for all sorts and conditions of men.

A Spanish leaflet containing selected passages from the Bible was given to an old woman who kept a bookshop. She was converted by reading it.

One day there entered her shop a notorious anarchist whom the police had tried to deport several times. The old woman told him he needed the gospel, as a result of which he read the Testament and attended an occasional meeting.

More than a year later he lent some tools to another carpenter. When he went to claim them, the man declared they were his own and refused to give them up. The ex-anarchist started home to get his revolver to settle the affair in the characteristic style of that country, when he passed an open-air Christian meeting. He was attracted by the message and stayed to hear more. As a result, he went home, and to his wife's astonishment, took a big hammer and smashed up his revolver! A few days later he confessed Christ as his Savior, and attended the meetings regularly.

When the Christian mission needed a lot to erect a tent for the summer, he gave his orchard, which stood on an important corner. He and his family cheerfully cut down fine fruit trees, while his wife remarked, "If a soul is saved for each tree removed, it will be well worth while."

Later on this man gave a portion of the same lot for the erection of a permanent Christian building.

August 30, 1931: The Mission to Cyprus

Nearly everyone who goes out to

preach about Jesus meets opposition from people who resist the faith, just as Elymas, the sorcerer did.

A home missionary was once making a trip through Canada, soliciting subscriptions for the erection of a mission church. A young Scotchman refused help, saying he had never known a Christian "who wasn't a hypocrite, anyway."

"Well," said the missionary, "I am sorry, sir, that you had such a poor mother."

"What do you mean, sir? What do you know of my mother?"

"Was she a professing Christian?"

"She was."

"And was she a good woman?"

"She was that, but—there are not many like her."

"We want to make Christians like your mother in this country, and that is why we are building this church."

Before the interview was over, the young man's name was added to his subscription list.

Life in the Internado

BY MRS. PAUL C. KEPPLE

LIFE in the Boys' Internado or Dormitory of Colegio Ingles, Mexico, is far from dull. The first bell starts things going at five-thirty in the morning. That was not so bad when God's time, as the astronomical hour is called, was used, but now that the new official hour is in vogue everyone is up before the birds. Breakfast at six is followed by brief devotionals and then the day's work begins. The boys who have seven o'clock classes have to dash off to school at six-thirty because the Internado is almost in the country. Also, at six-thirty study hall begins for the youngsters who do not have class the first period. After six hours of study and classes the morning's work is over.

Dinner is served at one-thirty. The rule that to earn his dessert each boy must eat some fresh vegetables keeps excitement in the air. Although vegetables are so cheap you can hardly afford to grow your own, many Mexicans have not learned to eat them. In spite of the fact that they love fruits and sweets the boys are frequently lured into the game of trying to sneak through the meal without carrots or peas —or turnips!

In the afternoon there is usually only one class, leaving the rest of the time for study and work. All of the boys receiving whole or part scholarships from any source have to do some work on the eight acres surrounding the Internado. This includes garden, fruit trees, grapes, alfalfa, corn and two cows. Their first work was to make basket ball and tennis courts for their own use. Friday afternoon is free and frequently after four o'clock Saturday. After six there is half an hour for play and after supper another half-hour before evening study hall begins.

The house is quite spacious for the boys now living in it. There are two big dormitory rooms and a bath furnished with showers which are for the boys alone and must be kept clean by them. Then they have a room for play and study. In this there is a player piano sent to the Internado by Mr. Grigsby, the first missionary to live in the Internado. All the boys play with their feet and some "by hand." Two are studying music at present. There is also a Victrola, given by Miss Etta Nunn, one of the missionaries.

Possibly the greatest inspiration to the boys of the Internado are the guests who make this their home when in San Luis Potosi. Practically all of them are Christian workers and several of them former students. Besides being a source of entertainment they keep the boys in touch with the work that is being done and the possibilities for their own future.

Life at the Internado is planned to teach punctuality, congeniality and dependability, as well as to develop habits of healthful Christian living.

San Luis Potosi, Mexico.

Second Generation Christian

SENORITA Jorgelina Lesada was one of the first graduates of the Instituto and for the last five years has been employed by the mission to do children's and women's work. During these years she has done a splendid piece of work. Last Thursday night she was ordained. It was a lovely service. The president of the boys' and girls' club that she has had at the Cramer Church made a little talk expressing their gratitude for what she had done for them. Señorita Maruja, one of the graduates of the Instituto, spoke for that group, expressing the hope and good wishes that Jorgelina would continue in her work and that she would have the blessing of God. Miss Fish, the director of the Instituto, brought the charge and Mr. Montgomery and Señor Azotti ordained her. Señor Sarli in whose church most of her work has been this last year prayed so effectively and likewise beautifully that both the churches and Jorgelina would be helped by the new step that had been taken. After his prayer fully half of the people must have responded "amen." The Young People's League of the city presented her at the close with a armful of beautiful flowers in which red carnations predominated. Señor Azotti asked that she say a few words and she did speak very briefly. She looked so pretty as she stood before us in her white dress and her coal black hair, with her arms full of red flowers. The church was full and there were many outsiders there—representatives from other churches and denominations and from the union women's work. She has many, many friends and has had a part in practically all of our union work. After the service Mrs. Shuman, the wife of the Y. M. C. A. secretary, said to me that we certainly had reason to be proud of her. She is a result of second-generation Protestantism. She has a younger brother who is preparing to enter the ministry and if he makes good, as she has, we will have a fine pastor in the future. There are lots of discouraging things about the work and I fancy we North Americans never quite understand the Latin American temperament which of course makes it difficult for us, but after such a service as last Thursday one feels that there are results mighty worth while in what we attempt to do here.

MAE YOHO WARD.

Buenos Aires, South America.

Activities at South Gate, Nanking

CHURCH services at South Gate average eighty in attendance, about sixty being Christians. Mid-week prayer meeting averages between twenty and thirty in attendance. We have spent considerable time in preparing study courses for all our Christians and inquirers, hoping to better fit them for their Christian responsibilities. We are also working on a general survey of our membership. Our evangelistic department has planned to start home evangelistic meetings in fourteen homes, two meetings each week, and one held once a month at the chapel for all women neighbors.

Week-day Bible classes have been started for all grades of the Girls' and Boys' School. Mr. Wang Kwei Sen of the Y. M. C. A. is helping with the boys' high school classes. Last Sunday was our first full Sunday school day this fall, with all classes going except the young married women who are changing to a week-day meeting. We have the primary, high school, young people, and adult departments. The English Bible class meets Saturday evening and has started out with a large attendance under Miss Whipple's leadership. The one evening and two afternoon Sunday schools continue as usual. Mr. Shao Ching San having left us, Mr. Hwang Shao Gee is helping with the student work, Mr. Tsu Biao with church and community work, and Mr. Tao Hus, a voluntary worker is in charge of the children's department. Our people are taking hold of the fall work with enthusiasm.

The women's half-day school has opened with forty-two in attendance. Miss Hu Ia Lan is taking hold of the work very nicely.

Our boys' and girls' school has more students than ever before. The girls' department has 192 in primary and 146 in high school, total 338. The boys' department has ninety-one in primary and 130 in high school, total 221. The boys are using their new building. We are very much pleased with the building, but it is not yet all finished. Everyone has a fine spirit and Mr. Bao is making a splendid beginning in his work.

EDNA W. GISH.

Nanking, China.

Let This Teacher Briefly Tell You Why She Uses

BETHANY LESSON MATERIALS

"I should like to tell you how much more interesting and inspiring the Bethany Graded Lessons are. They appeal so strongly to the teacher's imagination, and therefore they certainly must be wonderful to the pupils."

L. Ramsey, Junior Supt.,
Syracuse, N. Y.

This is the comment of one of the many teachers who have recognized the appeal of our new graded lessons. Most of the Christian Sunday schools that have an enrollment of over one hundred pupils are now using these materials. There of course is a reason. If any class in your school does not now use Bethany lesson materials and illustrated weeklies, be sure to send for samples before another order is placed.

CHRISTIAN BOARD OF PUBLICATION
ST. LOUIS, MO.

Wichita Convention Reduced Railroad Rates

THE Railroad Passenger Associations in the United States have granted reduced railroad rates to the International Convention of Disciples of Christ to be held in Wichita, Kansas, October 6-11, 1931, as follows:

a) Short limit ticket—fare and one-half for the round trip.

b) Thirty-day limit ticket—fare and three-fifths for the round trip.

The rates named in (*a*) and (*b*) are for tickets, good going and returning via the *same route only*. Under Item (*c*) are listed exceptions to this rule, also Passenger Association territories in which conditions under which diverse route fares can be obtained.

c) Trans-Continental Passenger Association.

Western Passenger Association.

From stations in Arizona, British Columbia, California, Nevada, northern Idaho, Oregon and Washington tickets will also be sold going via a *direct* route and returning via any other *direct* route; certain indirect routes will also be authorized from these states at fares slightly higher than those applying via the direct route.

Southeastern Passenger Association.

Trunk Line Passenger Association.

New England Passenger Association.

Diverse route fares will also be authorized on basis of 80% of the one-way fare applying from starting point to destination via route used on going trip plus 80% of the one-way fare applying from starting point to destination via route used on return trip.

NOTE: No diverse routes will apply south of Jacksonville, Florida, or between the A. C. L. R. R. and S. A. L. Ry. through the Virginia gateways.

Central Passenger Association.

Tickets will also be sold on the one and three-fifths fare basis, going via one regular route, returning via any other regular route, the fare being computed by using one-half of the round-trip fare (that is, half of the 1⅗ fare) from starting point to destination applying via route used on the going trip, *plus* one-half of the round-trip fare (that is, half of the 1⅗ fare) from starting point to destination applying via route used on the return trip.

All reduced fares are granted on the round-trip identification certificate plan. The selling dates for the fare and one-half round-trip tickets will be October 1-7 with final return limit October 16.

Except as follows:

Oklahoma and Texas—Selling dates September 30—October 6, final return limit October 17.

New England—Selling dates September 30—October 6, final return limit October 16.

Colorado (except Julesburg), New Mexico and Wyoming—Selling dates September 30—October 6. Final return limit October 17.

Montana, southern Idaho and Utah—Selling dates September 29 to October 5, final return limit October 18.

Arizona, British Columbia, Nevada, northern Idaho, Oregon (except via California) and Washington—Selling dates September 29 to October 5, final return limit October 19.

California—Selling dates September 28—October 4, final return limit October 19.

Oregon (via California)—Selling dates September 27—October 3, final return limit October 19.

Selling dates for the fare and three-fifths tickets and diverse route tickets will be the same as above but the final return limit will be thirty days from date of sale.

To obtain any of these reduced rates, an identification certificate must be obtained from the undersigned and presented to ticket agent on any selling date at which time purchaser should indicate to ticket agent which kind of ticket is desired. Necessary identification certificates will be sent by the undersigned upon receipt of request for same, accompanied by self-addressed, stamped envelope.

Delegate must have the certificate to secure the reduced rates.

H. B. HOLLOWAY,
Transportation Secretary.

Speaking of Weddings

BY ANN MULLIN

I HAVE had another opportunity to aid and abet in breaking a perfectly good law! The first that of lending money to our washerman here in Damoh, India, so that his daughter, aged ten, could be married in accordance with the rules of his religion. The second case was similar. A Hindu employed by Christians wanted to borrow twenty rupees from me to help pay expenses of the marriage of his son, aged fifteen or less, and a girl eleven or twelve years of age. As in the first case, I gave a free lecture instead of the desired money!

Although some weddings are held during the first three months of each year, yet the main months for them are April, May and June. Almost daily we see wedding parties on the streets, country roads and in the homes. We hear the music and see the special decorations in front of the homes. A few days ago I saw quite a procession composed of men and boys only. The daughter of the wealthy man from whom we buy gas, and a young magistrate, were to be married. In the procession was a band, a man who made almost as much noise shooting a gun, a decorated elephant, two gaily decorated horses which danced, keeping time with the music, cars and almost all of Damoh's tongas. But these things did not impress me so much as the special attention being given to the groom. Regardless of the very hot sun, the top of that one car was down and everyone except the groom was in the sun. A man stood on the back carrier holding over the groom the brightest colored parasol I ever saw! The groom wore a crown. Of course the bride, being a girl, could have no part in the procession. All the women had to stay at home.

Receipts for Twelve Months Ending June 30, 1931

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$358,060.88	$23,053.75*	$ 9,667.29	$ 7,059.50*
Sunday Schools	350,832.01	51,717.71*	3,566.05	363.61
Christian Endeavor Societies	10,233.76	2,279.30*		
Missionary Organizations	592,402.86	25,710.28*	3,655.84	9.78*
Individuals	45,696.99	3,555.36	23,671.00	20,297.72*
	$1,357,226.50	$99,205.68*	$40,560.18	27,003.39*

From Miscellaneous Sources

Bequests	$ 23,077.86	$17,900.50	$10,614.28	$ 1,859.48
Interest (U. C. M. S.)	81,553.17	1,860.49	3,067.72	1,400.61*
Interest (Old Societies)	44,489.23	1,338.44*		
Receipts from Old Societies	100,972.12	10,115.62	26,419.81	12,083.44*
Home Missionary Institutions	77,443.37	4,831.92*		41.00*
Benevolent Institutions	91,343.68	15,167.92*	4,444.48	1,756.00
Foreign Field Receipts	336,493.32	7,625.86		
Annuities			55,660.73	1,120.18*
WORLD CALL Subscriptions and Advertising	46,975.19	7,118.17*		
King's Builders	3,279.84	777.49*		
Literature	39,686.97	7,426.33*		
Miscellaneous	41,969.22	6,022.38	13,477.76	8,701.39
	$887,283.97	$ 6,864.58	$113,684.78	$2,328.36*

Board of Education

Churches	$ 81,532.88	$ 180.00
Endowment Crusades	739.67	1,435.38*
	$ 82,272.55	$ 1,255.38*

*Decrease

Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. Marvin R. Schafer, China; arriving San Francisco about July 6.
Miss Mattie W. Burgess, India; sailing from Bombay, August 11.

Missionaries Going to the Field

Mr. and Mrs. J. H. McCallum, China; M. S. Asama Maru, N. Y. K. Line, Los Angeles, August 31.
Miss Jessie M. Trout, Japan; S.S. "Empress of Canada," Canadian Pacific Line, Vancouver B. C., September 12.

New Missionaries

Miss Ruth McElroy, China; Mr. and Mrs. Samuel F. Goodsell, China; M. S. Asama Maru, N. Y. K. Line, San Francisco, September 3.

Panthers and Babies

ONE day last week we went out to Kotmi, on out-station fourteen miles from here. Mr. and Mrs. Reynolds and their two little girls are located there. The road is quite impassable during the rainy season, but is fairly good now with careful driving.

There are several villages near the bungalow but they are hidden in clumps of trees so it is just like the country, with nothing in sight but fields, trees, and a few houses of the Christian community. Soon after we arrived Mrs. Reynolds said she had some sick babies over in one of the villages whom she must go and see, so I went along with her. In the first house the little two-months-old baby had been having influenza but seemed much better. The night before this family had been sitting in one room eating supper and the baby was in a cot in the other room. It began to cry and one of the children went to see what was the matter. She saw a panther sticking its head through the door. She screamed and it ran away. It would have been quite capable of walking in and carrying off the baby but was frightened by the noise. That night two panthers were seen on the road in front of the bungalow.

We went on to a house at the other end of the village where an eight-months-old baby was very sick with pneumonia. The father of this child is the headman of the village. He has lost nine babies and this little girl is the only surviving child. At first they had refused to bring the baby to the mission dispensary so that Dr. Peters could examine it. It is contrary to their custom to take a sick child away from the house. The father was so nearly distracted with grief and fear that the child might die that he finally consented to bring the baby. Dr. Peters diagnosed the case at once as pneumonia and malaria. He told Mrs. Reynolds how to treat it and she has been going to the house twice a day since then. The parents and neighbors have strongly objected to some of the medical treatment but when they saw that the child was getting better they were willing for Mrs. Reynolds to care for it. The difficulty lies in the fact that we can never be sure just what they will do to the child when the missionaries are not there.

ESTHER GALE POTEE.
Pendra Road, India.

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Alone He Built It

(*Continued from page 34.*)

Agonized night after agonized night she had lain awake listening for his step, the boom of his voice. Now that he was here she drowsed.

His big plain face hung over her, its inherent determination overlaid with gentleness. She couldn't know just what she was saying as she dropped to sleep, Childres Parker thought:

"That's what—you are—yourself, Childres—a—citadel—"

Livingston School Receives Increased Grant

Livingston Academy, Livingston, Tennessee, graduated a class of thirty-six boys and girls and reports the school year the most successful in recent years. As an indication of its high appreciation the county school board voted unanimously and without discussion its contract to provide $10,000 of public school money for this next year. This is an increase of $800 as requested by the home department of the United Society.

The Last Page

THERE'S no denying this July weather is a strain on our Christian spirit. It reminds us of the woman whose housekeeping excellence was the marvel of all her neighbors. One day a friend noticed that she wasn't working quite so hard. "Yes," she explained, "I've let up a little doing my work that way. I've found that I can't wash, iron, cook and be a Christian all in one day."

Heat or no heat, we've been running around in circles like a kitten having fits lately at the numerous indications we have had that people are reading WORLD CALL more and more. Imagine our chagrin, then, when the following clipping from *Colliers' Weekly* floated our way:

"Have no fears for the morals of Mr. Henry Alweiler of Chicot, Arkansas. Mr. Alweiler sells newspapers and magazines. We asked him how *Collier's* appealed to his customers.

" 'If you got anything to do with that magazine,' he said, 'maybe you can tell me what you put into it to make it sell like a secret about a new preacher.'

" 'Don't you ever read it?' we asked, surprised.

" 'No sir,' he said, 'I don't. I'm a member of the church and I mistrust books and sich that sell quick and often. Things that people ought to read don't sell, and I always say that things that everybody wants to read is got something in them that a church member ain't got any right reading.' "

Guilty, your Honor! There is much in WORLD CALL that "a church member ain't got any right reading," such as stories of missionary deficits, unmet needs, spiritual indifference, for such conditions "ain't got any right being."

To the cry, "Take the sob-story out of the paper!" we reply, "You take out the sob and we'll take out the story."

A mother listening to the evening prayer of her sleepy little daughter was astonished to hear the following:

"Now I lay me down to sleep
I pray the Lord my soul to keep.
When he hollers let him go,
Eenie, meenie, miny, mo."

—*The Christian Leader.*

I hold with Walt Whitman that the future of America is to be spiritual and heroic. Your materialism is superficial; your nobility of soul is fundamental. Your greatness rests not in your amazing natural resources, your minerals, your oil, your virgin soil, but in the energy and enterprise of your people. It is your valor of mind and character and your millions of sane, God-fearing, steadfast homes that

will prove your salvation. In that sign you will conquer.—*J. St. Loe Strachey,* editor, *The Spectator, London.*

The Pulitzer prize for diplomatic journalism should go to the Arkansas editor who printed the following item:

"Miss Beulah Blank, a Batesville belle of twenty summers, is visiting her twin brother, aged thirty-two."

"I presume it must have been Spain, and for many long hours we flew around over Spain, France, possibly England," is the report from one of our recent trans-Atlantic fliers.

Many a tourist party has been known to traverse Europe in the same state of dazed uncertainty.

Just as you now play a piece without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so, if you begin of set purpose, you will learn the law of kindness in utterance so perfectly that it will be second nature to you and make more music in your heart than all the songs the sweetest voice has ever sung.—*Frances E. Willard.*

To Climb Life's Ladder

To climb life's ladder we must learn:

1. The value of time.
2. The power of kindness.
3. The virtue of patience.
4. The pleasure of working.
5. The dignity of simplicity.
6. The value of perseverance.
7. The obligation of duty.
8. The wisdom of economy.
9. The improvement of talent.
10. The influence of example.
11. The worth of character.
12. The joy of organizing.
13. The poisoning power of anger.
14. The healing power of love.

Patriotism, said Dr. Johnson, is the last refuge of scoundrels. We like Heywood Broun's setting of the same tune in answering Mayor Walker's charge that Rabbi Wise and John Haynes Holmes, who never killed a German and even were rather backward in furthering the killing of Germans, have no right to bring charges against two of the Mayor's appointees, who were "over there." In his column in the *Evening World-Telegram,* Broun says: "It is an ancient rule, and a good one, I believe, that when an official wraps himself in the American flag, there is a rip in the seat of his trousers."—*The Churchman.*

For a Hot Morning

Now let me think of trees.
(The closer I come to people,
Oh, the better I love the trees!)

Let me think of that hemlock tree
Beside the Indian Lake
High in the windy hills,
Dark, wide-branching and fragrant,
Cool by the jade-silver water,
Remembering frost and snow
And crystal silence of Winter.
It is my tree, my own.

Once on a Summer day
I said to a Lord and a Lady,
"The moment I get to Heaven
I shall ask God for a tree!"
And the Lord and the Lady said,
"Goodness, don't wait that long!
Have one of ours," they said.

Then I wandered hour upon hour
Calling without a voice,
Listening in the forest
To the heart of a tamarack,
To the heart of a copper-beech,
To the heart of a sycamore,
To the heart of the hemlock tree—
And I knew it for mine, my own.

Now let me think of trees
And the sound of their green conferring.
(Oh, the more that I hear men talking,
The better I love tree-silence.)

—Barbara Young, in the *New York Times.*

For a Hot Afternoon

It isn't the job we intended to do
  Or the labor we've just begun,
That puts us right on the balance sheet,
  It's work we have really done.

Our credit is built upon things we do,
  Our debt on things we shirk,
The man who totals the biggest plus
  Is the man who completes his work.

Good intentions do not pay our bills,
  It is easy enough to plan,
To wish is the play of an office boy,
  To do is the work of a man.

—*Author Unknown.*

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Another Milestone

Passed by the Pension Fund

The Pension Fund advanced from a campaign organization to a permanent growing organization July 1, 1931.

Protection benefits have been in force since April 1, 1931, assured by daily increasing reserves from dues paid that now total over $175,000.

With over $3,000,000 in resources, age retirement pensions are now announced effective on a partial basis as of August 1, 1931.

Goals in the $8,000,000 Fund become permanent goals to be promoted in a regular way until they have been reached by the churches.

In the face of every possible obstacle Churches of Christ have scored a notable victory with prospects bright for the completion of the $8,000,000 Fund.

(Detailed Announcement Printed Elsewhere in This Paper.)

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